

T H E
M O R A L I T Y
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B I B L E:

K E X T R A C T E D

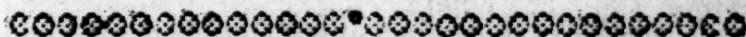
From all the canonical Books, both of the
Old and of the New Testament.

For the Use of such pious Christians as desire
to nourish their Souls to eternal Life with
daily meditating on the Word of GOD.

By R. CHALONER, D. D.

*Beatus vir-----cujus voluntas est in lege Domini; et in
lege ejus meditabitur die ac nocte. Psalm. i. 1, 2.*

Blessed is the man----whose will is in the law of the
Lord; and who shall meditate on his law day and
night.



L O N D O N: Printed,

And DUBLIN: Printed, by JAMES BYRN,
For the Proprietor PHILIP BOWES, Book-seller,
at the Bible in Church-Street, between Pill-Lane
and the Old-Bridge, and sold by him and D.
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of Kezar's-Lane, in Cook-Street.

M,DCC,LXV.

MORRIS

OF THE



IN SENATE

January 1857

REPORT

OF THE

COMMISSIONERS

OF THE

LAND OFFICE

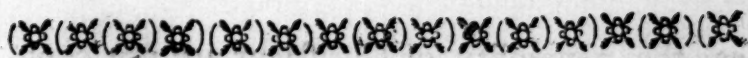
IN RESPONSE TO A RESOLUTION

PASSED BY THE SENATE

ON JANUARY 18, 1856

ALBANY, N. Y.

1857



T H E

P R E F A C E.

WE here present thee, dear Christian reader, with an abstract of *the Morality of the Bible*; drawn from all the books, both of the old and of the new Testament; to serve thee for a rule of thy life and conversation sent thee from heaven, and for a guide to direct thee, and to conduct thee thither: and in the mean time to furnish thee abundantly for thy daily meditations, with the waters of life, drawn out of those divine sources, to support, nourish and refresh thy soul, during thy pilgrimage, in the midst of these dry and barren deserts of this earth, which for our sins the Lord hath cursed.

The word of God has been of old the great meditation book of the holy fathers and other saints: and these pure souls illustrated by the light of the Spirit of God, have discovered in almost every page of this heavenly book (where there is not one jota or tittle without its meaning, St. Matt. v. 18.) in its mystical sense many excellent lessons of life, and documents of divine wisdom; for the bringing on the spiritual man to all perfection. But

as

as the generality of Christians are not capable of penetrating so far into the profound depths of the more obscure and mysterious parts of the sacred scriptures; much less of making themselves perfect masters of all the sublime contents of these divine books: for which the whole life of the best capacities would hardly suffice, tho' wholly employ'd in study and meditation: we have endeavour'd in the following sheets, for the benefit of the commonality, to abstract from every part of these sacred writings, what appeared to us the most plain, and the most intelligible; the most instructive, and the most affective; adapting the whole as much as possible to every capacity; in order to make the meditation on the divine word, both very easy and very profitable to all Christians of a good will: industriously avoiding all such hard and obscure passages, as might be liable to be *wrested by the unlearned and the unstable to their own perdition* (2. St. Peter iii. 16.) and passing by all such as might rather exercise the brain, than enlighten the mind and enflame the heart: which is the great business of meditation and mental prayer.

As to the Sacred History, we have only touched slightly on these divine records; that is to say, no farther than as their contents might also have a manifest tendency to the promotion of Christian piety: either by shewing forth the wondrous works of God in every
age

The PREFACE.

W

age in favor of his people; and his perpetual attention to keep up, under a variety of revolutions, the succession both of the truth of religion, and of the sanctity of morals in his church; or by recording, in the most authentic manner, the great examples of God's servants, and the rewards of their virtues; and the heavy judgments and punishments inflicted on the wicked; for the encouragement of the good, and the terror of evil doers. For all this in effect has a close connection with Christian morality.

We have added at the end a general Table, or Index of all the chief heads of moral divinity, in an alphabetical order, pointing out to the principal texts, as well of the old as of the new Testament that relate to those matters: not confining ourselves merely to those texts which are set down in the body of the work; but taking in also many others of the like tendency: for the greater benefit of the lovers of God's word, and of all that desire to regulate their lives by those heavenly precepts.

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M O R A L I T Y
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Extracted from
All the canonical books, both of the old and
new TESTAMENT, &c.

From the old TESTAMENT.

G E N E S I S.

Chapter I. Verse 1. &c.

IN the beginning God created heaven and earth.
And God said : be light made, and light was
made : and God saw the light that it was
good.' See, my soul, how all things readily
obey the great Creator : he speaks the word, and
they are presently made ; and they spring forth out
of nothing, at his command : and all that he makes
he sees to be *good*, and nothing that he makes is *evil*.
And why wilt not thou obey his word ? How long
wilt thou resist his commands ? How long shall *evil*
(which is no part of his creation) have dominion
over thee whom he created *good*, for himself the
sovereign *Good*.

v. 31. 'And God saw all the things that he had made, and they were very good.' Each part of the creation, and every single creature was good: but all of them together were *exceeding good*, nothing being wanting to make the whole absolutely perfect. O great Creator, glory be to thy name! Let the whole creation bless thee for ever.

Chap. ii. v. 3. 'God blessed the seventh day and sanctified it, because in it he had rested from all his work.' This day of God's rest, sanctified by him, has a mysterious allusion, to the everlasting rest or *sabbath*, into which he will introduce all his true servants, after the six days labours of their mortal life. *Hebr. iv. 4. 5. 9. 11.*

v. 9. 'The Lord God brought forth of the ground, all manner of trees ---- the tree of life also in the midst of paradise.' This *tree of life*, by eating of the fruit of which man would have lived for ever, was an illustrious figure of our Lord Jesus Christ, by feeding on whom, we are brought to everlasting life. *St. John vi. 50. 51. 52. &c.*

Chap. iii. v. 17, &c. Mark the sentence of man's punishment for sin. 'Cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee --- in the sweat of thy face shalt thou eat thy bread, till thou return to the earth, out of which thou wast taken, for dust thou art and into dust thou shalt return.' Of this curse, the just punishment of man's fall from God by sin, we still feel the weight, in this earth (of flesh) which we carry about with us, in the thorns and thistles of our disorderly inclinations, and the labour and toil, with which we must suppress them, &c. And this remembrance of our extraction and the necessity of our returning to our original dust, is here inculcated, to teach us to know ourselves; to be ever humble; and to be always prepared for our journey hence.

Chap. iv.

Chap. iv. 9. 10. 'The Lord said to Cain---what hast thou done? The voice of thy brother's blood crieth to me from the earth.' O sinner, what hast thou done, when by thy scandals, or by thy drawing any of thy neighbours into sin, thou hast murdered that poor soul? Will not thy brother's blood, in these cases, cry aloud to heaven for vengeance against thee?

Chap. v. v. 5. 'Adam lived nine hundred and thirty years, and he died:' and so of the other patriarchs; the account of whose long lives is still concluded with these words, *and he died.* And how small a difference will there be by and by, between the longest, and the shortest life: since a thousand years before the eyes of the eternal Truth are but *as yesterday which is past and gone*, Psalm lxxxix. 4.

v. 24. 'Enoch walked with God, and was seen no more, because God took him.' Happy they who make it the business of their life to *walk with God*, by keeping themselves in his presence, by a spirit of recollection; and by a constant attention to please him! such as walk with him in this manner, he will take to himself in a happy eternity.

v. 29 'He called his name *Noe*, (or comforter) saying this same shall comfort us, from the works and labours of our hands on the Earth which the Lord hath cursed.' Our true *Noe*, or *comforter*, sent us from heaven, is the Son of God, who comes to *comfort* us under all our *labours*; to bless the *works of our hands*: and to change into a blessing, in our favor, the *curse* laid on us for sin.

Chap. vi. 3. 'God said: my spirit shall not remain in man for ever, because he is flesh' (enslaved to carnal sins, and therefore shall be destroyed) mark how by the sins of the flesh, the spirit of God is sure to be taken away, from the carnal man: and a deluge of evils of course will overflow his whole soul.

v. 9. 'Noe was a just and perfect man in his generations: he walked with God.' v. 22. And Noe did *all things which God commanded him*. Behold the way to all happiness: 'tis by doing thus we shall escape the dreadful deluge, which threatens all the sinners of the earth.

Chap. viii. 21. 'The imagination and thought of man's heart are prone to evil from their youth.' O the dismal consequences of original sin! Good God deliver us from ourselves.

Chap. xii. 1, 2, 3. 'The Lord said to Abram. Go forth out of thy Country: and from thy kindred, and out of thy father's house; and come into the land, which I shall shew thee: and I will make of thee a great nation: and I will bless thee, &c. and in thee shall all the kindreds of the earth be blessed.' Happy they who follow God, when he calls them, from the midst of sin and iniquity, as it were out of their native land, to shew them the fair regions of virtue and devotion, in order to bless them there; and from thence to translate them to an eternal inheritance in his kingdom above. This is that great grace of vocation, the corresponding with which is the way to heaven. This *following* God is the fundamental point of Christian morality.

Chap. xiv. v. 18, 19, &c. 'Melchisedech the King of Salem, bringing forth bread and wine, for he was the priest of the most high God, blessed him, and said, blessed be Abram, by the most high God, who created heaven and earth: and blessed be the most high God by whose protection the enemies are in thy hands.' *And he gave him the tithes of all*. Behold here a most ancient and a most illustrious figure of Christ, our great King and priest; and of his sacrifice. See Heb. vii. &c.

Chap. xv. 1. 'Fear not Abram, I am thy protector, and thy reward exceeding great.' My soul he will be so to thee, if thou also wilt seek him as
Abram

Abram did, in the *simplicity* and sincerity of thy heart: *Wisd. i. 1.*

v. 6. 'Abram believed God, and it was reputed to him unto justice.' Happy *faith*, which joined with obedience and devotion, made Abram the special favourite of heaven.

Chap. xvii. v. 1. 'I am the Almighty God: walk before me, and be perfect.' The shortest way to all perfection is to walk *before God*, and in his presence; with a constant attention to please him.

Chap. xviii. v. 17. &c. 'The Lord said: can I hide from Abraham what I am about to do: seeing *that* in him all the nations of the earth shall be blessed. For I know that he will command his children and his household after him to keep the way of the Lord, and to do judgment and justice.' See here the duty of Fathers and masters, &c. And see also how true it is that *the Lord is good to them that hope in him; to the soul that (sincerely) seeketh him.* Lament. iii. 25.

v. 27. 'I will speak to my Lord, whereas I am but dust and ashes.' Learn my soul thus to humble thyself in thy addresses to God in prayer.

v. 32. 'I beseech thee, *said Abraham*, be not angry, O Lord, if I speak yet once more: what if ten *just men* shall be found there (*viz. in Sodom?*) I will not destroy it: said the Lord for the sake of ten.' Of what service then are the just to the whole commonwealth; since ten of them might have even saved Sodom.

Chap. xix. 14. 'Lot spoke to his sons in law (*the men of Sodom*) that were to have his daughters; and said: Arise, get ye out of this place; because the Lord will destroy this city: and he seemed to them to speak as it were in jest.' So when the servants of God threaten the wicked with the judgments of God, which are hanging over their heads, their words make no more impression upon them than if they were in jest; till the wrath of God coming on a sud-

den and when they least expect it, hurries them away and plunges them into a miserable eternity.

v. 26. '*Lot's wife looked behind her and was turned into a statue of salt.*' Instructing us, how dangerous it is after being delivered from the Sodom of iniquity and sin, to look back, by a relapse, or by the affection to sin, towards that miserable city.

v. 33. '*Abraham called upon the name of the Lord God the Eternal:*' behold one of God's names, the most expressive of his divine essence.

See Chap. xxii. The ready obedience of Abraham, when he was sent to offer up his son Isaac in sacrifice; as well as the obedience and resignation of Isaac, who was then a young man in the flower of his age, and yet offered no resistance. And mark the blessing entailed upon them both, in consequence of this intended sacrifice; Alas! how often have we been called upon, to offer up, as it were, in sacrifice some darling object of our affections; or some unhappy passion, which ties us down to the earth: and yet we never have had the courage to make this offering; and for want of this compliance have deprived ourselves of God's special blessing, and have perhaps the great work of God yet to begin.

Chap. xxiv. v. 63. '*Isaac was gone forth to meditate in the fields,*' &c. Learn my soul from the Patriarchs and all the other saints, this holy exercise of meditation: and let it be thy daily employment.

Chap. xxv. v. 8. '*Abraham died in a good old age, having lived a long time, and being full of days: and was gathered to his people:*' (the people of God, who were gone before him) Where note, that he in a particular manner is said to have *lived a long time*, and to have been *full of days*; and yet both his father, and almost all his ancestors lived to a greater age than he (*Gen. xi.*) But Abraham's time was long, and his *days* were *full* indeed, by the good use of his time, and by his constant attention to
 please

please God in all things. O let our *days*, my soul, be full in this manner.

v. 34. 'Esau eat and drank, and went his way, making little account of having sold his first-birth right.' A figure of unhappy sinners, who for the sake of gratifying for a moment, their carnal or sensual appetite; sell their title to the inheritance of the first born whose names are written in heaven, and forfeit their fathers benediction; and make little or no account of this greatest of all miseries. See Heb. xii. 16, 17.

Chap. xlv. v. 4. &c. 'I am Joseph your Brother, whom you sold into Egypt. Be not afraid: and let it not seem to you a hard case that you sold me into these countries: For God sent me before you into Egypt, for your preservation---Not by your counsel, was I sent hither; but by the will of God, &c. And Joseph blessed all his brethren, and wept upon every one of them.' O Admire and adore the wonders of divine Providence, in the whole history of Joseph; and imitate the charity, purity and humility of this holy patriarch.

Chap. xlvii. v. 9. 'The days of my pilgrimage (said Jacob to King Pharaoh) are one hundred and thirty years, few and evil; and they are not come up to the days of the pilgrimage of my fathers.' Thus these holy men looked upon themselves as pilgrims upon earth; longing for their true and heavenly country. Heb. xi. 13, 14. 15. 16. Such ought to be the sentiments and dispositions of all good Christians.

Chap. xlviii. v. 15. 'God, in whose sight my fathers Abraham and Isaac did walk,' &c. said Jacob blessing the sons of Joseph! O my soul how happy shall we be, if we also take care to walk in this divine presence, like these ancient saints!

Chap. xlix. v. 6. 'Let not my soul go into their counsel, nor my glory be in their assembly.' Say thou

thou my soul the same of the *counsels* of the ungodly: and of all the *assemblies* of the workers of iniquity. v. 10. 'The scepter shall not be taken away from Juda --till he come that is to be sent (Shilo the *Messiah*) and he shall be the expectation of nations.' v. 18. *I will look for thy salvation O Lord.* Illustrious promises of the coming of the Son of God, for our Salvation: who also in the blessing of Joseph v. 26 is called *the desire of the everlasting bills*, as being long'd for as it were, by the whole creation.

Chap. i. v. 19, 20. 'Can we resist the will of God, *said Joseph to his brethren*, you thought evil against me: but God turned it into good, &c.' O how often does he deal thus with us, by drawing good out of our evils! O blessed be his name!

EXODUS.

CHAP. iii. v. 13, 14, 15. 'Lo I shall go to the children of Israel, *said Moses*, and I shall say to them, the God of your fathers hath sent me to you: if they shall say to me: what is his name? What shall I say to them? God said to Moses, *I am who am* [that is I am Being itself. *I am the eternal, self-existent, incomprehensible Being of all beings, in myself every way infinite; and the source of all other beings.*] He said, thus shalt thou say to the children of Israel, *He who is* hath sent me to you. And again the Lord [the eternal, self-existent] God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me to you: this is my name for ever, and this is my memorial unto all generations.' Bow down my soul to adore this thy Lord, eternal, incomprehensible, infinite; and stand astonished at the sublime idea, which answers this ineffable name.

See

See the ten plagues of Egypt, *Exod.* vii, viii, ix, &c. The mysterious rites and ordinances, with regard to the *pascchal lamb*. *Exod.* xii. And the miraculous passage of the people through the Red Sea. *Exod.* xiv.

Chap. xv. v. 2. &c. Contains the canticle of thanksgiving for the deliverance of the people of God from Pharaoh's host. 'Let us sing to the Lord; for he is gloriously magnified---The Lord is my strength and my praise, and he is my salvation: he is my God, and I will glorify him: the God of my father, and I will exalt him---Almighty is his name, &c. O let them say so, who have been redeemed by the Lord, whom he hath redeemed from the hand of the enemy (*the infernal Pharaoh*) and let the mercies of the Lord give glory to him, and his wonderful works to the children of men. *Pf.* cvi.' Christians, these ought to be the sentiments of us all; who have been redeemed from sin and satan, by the precious blood of the Son of God.

v. 11. 'Who is like to thee among the strong, O Lord, who is like to thee, glorious in holiness, terrible and praise worthy, doing wonders. In thy mercy thou hast been a leader to the people, which thou hast redeemed---Thou shalt bring them in and plant them in---thy Sanctuary O Lord---the Lord shall reign for ever and ever. *Amen. Amen*

See *Chap.* xvi. The giving of the *manna*, and *Chap.* xvii. the *water* out of the *rock*; Illustrious figures of Christ, our spiritual meat and drink, 1, *Cor.* x. 3, 4.

Chap. xviii. v. 11. 'When Moses lifted up his hands Israel overcame (*Amalec*) But if he let them down a little, Amalec overcame. v. 12. And Moses's hands were heavy---And Aaron and Hur stayed up his hands on both sides. And it came to pass that his hands were not weary till sun set. v. 13. So Joshua put Amalec to flight, &c.' O 'tis lifting up our hands

hands in prayer is the sovereign means to obtain the victory in all our spiritual conflicts! If this be neglected we are sure to be overcome.

v. 16. *Ec.* 'I will destroy the memory of Amalec (*for their persecuting the children of Israel, so lately delivered from the slavery of Egypt, and beginning their journey towards the land of promise*)---And the war of the Lord shall be against Amalec *for ever.*' To shew how sad a thing it is; and how detestable in the eyes of the Lord, to oppose and withstand such as are but just leaving the Egypt of sin and iniquity, and by a change of manners, are beginning to travel towards the true land of promise.

Chap. xix. v. 3. Ec. 'The Lord called to Moses, *Ec.* Thus shalt thou say to the children of Israel: you have seen what I have done to the Egyptians: how I have carried you upon the wings of eagles, and taken you to myself. If therefore you will hear my voice, and keep my covenant; you shall be my peculiar possession above all people: for all the earth is mine: and you shall be to me a priestly kingdom and a holy nation.' Christians, this glory now belongs to us: at least to as many of us as hear the voice of the Lord, and keep his covenant, *you says St. Peter, (1 Pet. ii. 9.) are a chosen generation, a kingly priesthood, a holy nation, a purchased people, &c.* O let our lives shew us to be such indeed!

Chap. xx. v. 1. Ec. 'The Lord spoke all these words: I am the Lord thy God, *Ec.* Thou shalt not have strange Gods before me. Thou shalt not make to thyself a graven thing (*an Idol*) nor the likeness of any thing that is in heaven above, *Ec.* Thou shalt not adore them, nor serve them. I am the Lord thy God mighty and jealous, *Ec.* Thou shalt not take the name of the Lord thy God in vain. ---Remember that thou keep holy the sabbath day ---Honour thy father and thy mother---Thou shalt not kill. Thou shalt not commit adultery. Thou shalt

shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house: neither shalt thou desire his wife, &c. and all the People saw the voices, and the flames, and the sound of the trumpet and the mount smoking: and being terrified— they said to Moses: speak thou to us, and we will hear: let not the Lord speak to us least we die.' Let us not say so, my soul; but rather let us pray that the Lord may speak to our mind and heart, by his sweet light and grace, and enable us to know, to love and to keep all his holy commandments.

Chap. xxiii. v. 1, &c. 'Thou shalt not receive the voice of a lye: neither shalt thou follow the multitude to do evil: neither shalt thou yield in judgment to the opinion of the most part, to stray from the truth.--If thou meet thy enemy's ox or ass going astray, bring it back to him, &c. Thou shalt fly lying. The innocent and just person thou shalt not put to death: because I abhor the wicked. Neither shalt thou take bribes, which even blind the wise, and pervert the words of the just. Thou shalt not molest a stranger---for you also were strangers in the land of Egypt, &c.' Lord teach us to follow in practice every part of this divine morality.

v. 20. 'Behold I will send my Angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him and hear his voice, &c. and I will be an enemy to thy enemies, &c. and my Angel shall go before thee.' Apply this, O my soul, to thy guardian Angel; and follow him, and hear his voice; and the Lord will be always with thee.

Chap. xxxiii. v. 18, &c. 'Moses said to the Lord: Shew me thy glory. He answered: I will shew thee all good, and I will proclaim in the name of the Lord before thee: and I will have mercy on whom I will: and I will be merciful to whom it shall please me

me. And again he said, thou canst not see my face ; for man shall not see me and live.' O let me die then, that I may see thee, O Lord : for there is no true life for my soul as long as she is not allowed to see thee !

LEVITICUS.

CHAP. iii, v, 2, ' No leaven, or honey shall be burnt, in the sacrifice of the Lord--v, 13. *whatsoever* sacrifice thou shalt offer, thou shalt season it with salt.' *Salt* is an emblem of wisdom and discretion, which ought to season all our oblations to God, from which we must ever remove the *leaven* of insincerity, and the *honey* of disorderly affection to carnal pleasures. Where also observe, with regard to the variety of bloody sacrifices, prescribed in the book of *Leviticus*, that in all these was prefigured the death of Christ : the great object of the devotion of the true children of God, even from the very beginning of the world.

Chap. vi. v. 12, &c. ' The fire on the altar shall always burn : and the priest shall feed it ; putting wood on it, &c. This is the perpetual fire, which shall never go out on the altar.' This fire originally came down from heaven, and was to be always kept burning, by the care of the priests ; to the end that all the sacrifices of the Lord might be offered with it : as a figure of the heavenly fire of divine love, which ought to be always burning on the altar of God, in a Christian heart.

Chap. x, v. 3, ' I will be sanctified in them that approach to me : ' said the Lord, on occasion of the judgment, executed upon Nadab and Abihu, for offering with strange fire before the Lord. A warning for all Christian priests and people, to be sanctified,

fied, when they approach to the holy mysteries [*Sancta sanctis*: Holy things for holy persons.] And to beware of bringing with them, instead of the fire of divine charity, the profane fire of the love of the world, or of the flesh; or their own unhappy self-love, the mother of all mischief. O Lord keep us from being at any time so miserable. v. 9, &c. 'You shall not drink wine, nor any thing that may make drunk---when you enter into the tabernacle of testimony lest you die--And that you may have knowledge to discern betwixt holy and unholy--and may teach the children of Israel all my ordinances.' Let the priests of the new Testament, whose functions are far more holy, learn from this precaution the temperance and sobriety that becomes their station.

Chap. xi. v. 44, 46. 'I am the Lord your God: be holy, because I am holy: Defile not your souls, &c. you shall be holy because I am holy. This is spoken not to the priests alone: but to all the people of God: and ought to be remembered by all Christians.

Chap. xiii. v. 44, 45, &c. Whosoever shall be defiled with the leprosy (*the figure of the unhappy state of sin*) and is separated by the judgment of the priest (*to whom it belongs to take cognisance of these causes*) shall have his cloths hanging loose, his head bare, his mouth covered with a cloth, and he shall cry out that he is defiled and unclean. All the time that he is a leper and unclean, he shall dwell alone without the camp.' See my soul what ought to be thy dispositions, as often as thou hast contracted the wretched leprosy of sin; what confusion and humility; what retirement from the world, and its diversions; what contrition and penitence. See also *Chap. xiv.* in the mysterious rites and sacrifices prescribed for cleansing the leprosy, in the different washings, shavings, sprinklings with blood, sin offerings, and anointings with oil, &c. the spiritual means that are to be used

for cleansing the sinner, by the application of the blood of Christ; and for his sanctification, by the unction of the holy Ghost.

Chap. xvi. v. 2, 3, &c. ‘ Speak to Aaron (*the high priest*) that he enter not at all into the sanctuary which is within the veil: before the propitiatory (*the mercy seat representing the throne of God, on the wings of the Cherubim*) with which the ark is covered, lest he die---unless he first do these things: He shall offer a calf for sin, and a ram for a holocaust: He shall be vested with a linen tunick, &c. after he is washed. And he shall receive from the whole multitude of the children of Israel two buck goats for sin, &c. And when he hath offered the calf, and prayed for himself and for his own house: He shall make the two buck goats stand before the Lord, in the door of the tabernacle of testimony: and casting lots upon them both, one to be offered to the Lord (*for sin*) the other to the emissary goat, which he shall present alive before the Lord that he may pour out prayers upon him, &c. Then taking the censer, which he hath filled with the burning coals of the Altar--and the compounded perfume for incense, he shall go in within the veil, into the holy place, &c. He shall take also of the blood of the calf (*and in like manner afterwards of the blood of the goat*) and sprinkle with his finger seven times towards the propitiatory--to expiate the sanctuary from the uncleannesses of the children of Israel, &c. Let no man be in the tabernacle, when the high priest goeth into the sanctuary, &c. Then let him offer the living goat: and putting both hands upon his head, let him confess all the iniquities of the children of Israel, and all their offences and sins, and praying that they may light on his head, he shall turn him out--to carry all their iniquities into the desert, &c. And this shall be to you an everlasting ordinance, the seventh month, the tenth day of the month, you shall afflict your souls
(*with*

(with a general fast,) and shall do no work :- Upon this day shall be the expiation for you, &c.' See here Christians what awe and reverence was required and paid under the old law to the sanctuary of God; which was but a figure. O how much more reverence ought you to shew to our sacred mysteries, sanctified by the real presence of the holy of holies, Christ himself. No one but the high priest, and he but once a year, was allowed to enter within the veil, into the inner sanctuary: because the way into the true sanctuary of heaven was open to no one, till our high priest, went in thither, not with the blood of calves or goats, but with his own blood shed for us. He was also prefigured by the *emissary goat*, on whose head were laid all the sins of the people, to carry them away with him into the desert, &c. as all our sins were laid on our Saviour in his passion. Where also note that the high priest before he went into the sanctuary, was to wash his whole body, and then to put on white linen garments, signifying the purity and charity with which we are to approach to God; and that he was to take along with him the sweet smelling incense, (ascending in a cloud of smoke, to cover the mercy seat,) and the blood of the victims immolated for sin: to give us to understand that if we would enter into the sanctuary of God, we must take along with us the sweet incense of devout prayer and the blood, that is, the passion of the Lamb of God.

Chap. xix. v. 2, &c. ' Be ye holy, said the Lord to all the congregation of the children of Israel, because I the Lord your God am holy. v. 3. Let every one fear (and reverence) his father and his mother. Keep my sabbaths. I am the Lord your God. v. 4. Turn ye not to idols, &c. v. 9. When thou reapest the corn of thy land--thou shalt not gather the ears that remain, v. 10.--but shalt leave them to the poor and the strangers to take--v. 11. You shall

shall not steal. You shall not lie; neither shall any man deceive his neighbour, *viz.* Thou shalt not swear falsely by my name, nor profane the name of thy God.---*v.* 13. Thou shalt not calumniate thy neighbour, nor oppress him by violence: The wages of him that has been hired by thee, shall not abide with thee until the morning, *v.* 14. Thou shalt not speak evil of the deaf, nor put a stumbling block before the blind: but thou shalt fear the Lord thy God, *v.* 15. Thou shalt not do that which is unjust nor judge unjustly, *nor* respect persons *in judgment*, *v.* 16. Thou shalt not be a detracter nor a talebearer among the people--*v.* 18. Seek not revenge, nor be mindful of injuries---Thou shalt love thy friend as thyself, *v.* 19. Keep ye my laws, &c. *v.* 26. You shall not divine, nor observe dreams.---*v.* 30. Keep ye my sabbaths, and reverence my sanctuary. I am the Lord. *v.* 31. Go not aside after wizards, neither ask any thing of soothsayers to be defiled by them---*v.* 32. Rise up before the hoary head, &c. *v.* 33. If a stranger dwell in your land--do not upbraid him. *v.* 34. But let him live among you as one of your own countrymen, and you shall love him as yourselves--*v.* 35. Do not any unjust thing in judgment, in rule, in weight, or in measure. *v.* 36. Let the balance be just, &c. *v.* 37. Keep all my precepts and all my judgments, and do them. I am the Lord.' Excellent morality! Give thy grace, O Lord, to all Christians to conform themselves in practice to these divine lessons.

NUMBERS.

NUMBERS.

CHAP. V. v. 2. 'Command the children of Israel that they cast out of the camp every leper and unclean person. v. 3. Whether it be man or woman---lest they defile *the camp in which* I shall dwell with you.' From which ordinance in the spiritual sense, we must learn to separate ourselves from all uncleanness, and from all such company as may corrupt, infect or endanger our souls, if we hope that God should dwell with us. v. 16, 17. 'When a man or woman shall have committed any of all the sins that man are wont to commit---they shall confess their sin, *and make restitution* to him against whom they have offended, (*viz. if it be a sin of injustice*) besides the ram that is *to be offered to the Lord* for expiation, to be an attoning sacrifice.' See Christians, that even under the old law confession of sins and satisfaction for them, was strictly enjoined by God himself.

Chap. vi. v. 23, &c. 'Say to *the priests*: Thus shall you bless the children of Israel (*in my name*)---The Lord bless thee, and keep thee. The Lord shew his face to thee, and have mercy on thee. The Lord turn his countenance to thee, and give thee peace. And they shall invoke my name upon the children of Israel, and I will bless them.' To bless in the name of the Lord, with a promise of his blessing them whom they should bless, was granted to the priests of the law: how much more to the priests of the true Christian Catholic Church. To the blessings and petitions here set down, we may join those of 2 Machab. i. 'May God be gracious to you, and remember his covenant: and give to you all a heart to worship him, and to do his will

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with a great heart, and with a willing mind. May he open your heart in his law, and in his commandments, and send you peace. May he hear your prayers, and be reconciled to you, and never forsake you in the evil time.' See what kind of Blessings both priests and people are to ask of God, both for themselves and for all others: particularly that all may both know and do in all things his holy will.

Chap. x. v. 33, &c. 'They marched from the mount of the Lord (*Sinai*) three days journey and the ark of the covenant of the Lord went before them for three days, providing a place for the camp. The cloud also of the Lord was over them by day when they marched. (*O the divine goodness and protection!*) And when the ark was lifted up, Moses said: arise, O Lord, and let thy enemies be scattered: and let them that hate thee, flee from before thy face (*so let the servants of God say in the beginning of all their spiritual enterprizes.*) And when it was set down he said: Return, O Lord, to the multitude of the host of Israel.'

Chap. xi. When God had appointed seventy ancients as assistants to Moses, and given them the spirit of prophecy; and two of the number, Eldad and Medad, who were not come up with the rest to the tabernacle, were prophesying in the camp; Josue jealous of the honour of his master Moses, suggested to him, v. 28. 'to forbid them. *To whom he replied,* v. 20. Why hast thou *this* emulation for me? Would God that all the people might prophecy, and that the Lord would give them his spirit. Such is always the charity and humility of God's true servants that they rejoice when he imparts the gifts of his spirit to others: and they reject with horror all the suggestions of jealousy and envy, which may present themselves to them on these occasions.

See Chap. xiii. and xiv. the sending of the twelve spies to view the land of promise; the account they give

give of its fruitfulness; and the difficulties nevertheless they pretend in the conquest: on which occasion there arises a murmur and sedition of the whole people, punished on the spot by a sentence from the Lord, excluding all but Caleb and Josue from ever seeing that promised land. Thus worldlings, by the apprehension of imaginary difficulties, are discouraged from attempting in good earnest the conquest of the true land of promise above, and thus they ran a dreadful risk of never coming thither.

Chap. xvi. v. 1, &c. 'Core, Nathan and Abiron --rose up against Moses, and with them two hundred and fifty others--leading men of the synagouge.-- And when they had stood up against Moses and Aaron, they said: Let it be enough for you, that all the multitude consisteth of holy ones, and the Lord is among them, why lift you up yourselves above the people of the Lord?' The crime of these men was that of schism, and of rebellion, against the authority established by God in his church: as also their pretending to the priesthood without being lawfully called: and therefore both they and their abettors (notwithstanding their pretending to holiness, and to the Lord's being among them) were so remarkably punished to give all the faithful a horror of the like crimes, or of joining in communion with them that are guilty of them. v. 23, &c. 'The Lord said to Moses: command the whole people to separate themselves from the tents of Core and Nathan and Abiron. And Moses arose and--said to the multitude: depart from the tents of these wicked men--lest you be involv'd in their sins.--And he said: By this you shall know that the Lord hath sent me, &c. If the Lord do a new thing, and the earth opening her mouth swallow them down, and all things that belong to them, and they go down alive into hell, you shall know that (*in speaking against our authority*) they have blasphemed the Lord. And immediately as he had

had made an end of speaking, the earth broke asunder under their feet, and opening her mouth devoured them with their tents, and all their substance. And they went down alive into hell the ground closing upon them, &c. And a fire coming out from the Lord, destroyed the two hundred and fifty (*pretenders to the priesthood*) that offered incense: And the following day fourteen thousand seven hundred others, abettors of the schismatics. So heinous an offence it is in the sight of God, to rebel against Church authority established by him.

See Chap. xvii. How the Priesthood was confirm'd to Aaron, by the miracle of the blooming of his *rod*: which in bringing forth fruit in this miraculous manner was a figure of the blessed Virgin, bringing forth her Son without any prejudice to her virginity.

See also Chap. xix. The law of the sacrifice of the Red Cow, an illustrious figure of the Passion of Christ: and of the holy waters of expiation, that were to be made with the ashes of it; with which all the unclean were to be purified, or else to *perish out of the Church*, v. 20. as all that are spiritually unclean must be purified by the Blood of Christ, or else perish everlastingly.

Chap. 20. The people murmur for want of water: which God giveth them miraculously out of the Rock. (v. 11.) This Rock was a figure of Christ, (1 Cor. x.) and the water that issued out from the Rock was a figure of Christ's precious Blood, the source of all our good.

Chap. xxi. v. 4. 'The people began to be weary of their journey and labour. v. 5. And speaking against God and Moses, they said: Why didst thou bring us out of Egypt to die in the Wilderness? There is no bread, nor have we any waters: our soul now loatheth thy very light food, (*so they call the manna of heaven: and thus worldlings loath the things of heaven, for which they have no relish.* But

mark

mark their punishment,) v. 6. Wherefore the Lord sent amongst them fiery serpents (*so called from the burning heat, which followed their bite*) which bit them and killed many of them. v. 7. Upon which they came to Moses and said: We have sined, &c. And Moses prayed for the people, v. 8. and the Lord said to him: Make a brazen serpent and set it up for a sign: whosoever being struck shall look on it, shall live.' This brazen serpent lifted up in the wilderness was a figure of Christ crucified; and of the efficacy of a lively faith in his passion and death, against the bites of the hellish serpents. *St. John* iii. 14.

Chap. 22. After the victories over *Sehon* king of the Amorrhites, and *Og* king of Basans, *Balac* the king of Moab being terrified sent for *Balaam* to curse Israel: who going with a perverse disposition, thro' the desire he had to gratify *Balac*, for the sake of filthy lucre, was rebuked in his way by the Angel Guardian of Israel: however he was permitted to go; but not to curse the people: but on the contrary obliged to bless them, even against his own inclinations.

Chap. xxiii. v. 7. 8. 'King *Balac* hath brought me, said *Balaam*; from *Aram*, from the mountains of the East: Come said he, and curse *Jacob*: make haste and detest Israel. How shall I curse him whom God hath not cursed: by what means should I detest whom the Lord detesteth not.' (*O Christians stick close to your God, and love him with your whole heart, and he shall bless you, and no man's curse shall be able to hurt you.*) v. 20. 'Let my soul die the death of the just, and my last end be like to them. Let the same be also thy prayer, O my soul, for precious in the sight of the Lord is the death of his saints: But remember that a holy life is the true way to this happiness. v. 19. God is not as a man that he should lye: nor as the son of man that he should be changed.' Hath he said then and will he not do?

Hath

Hath he spoken and will he not fulfil? v. 20. I was brought to bless, the blessing I am not able to hinder off. v. 21. There is no idol in Jacob -- the Lord his God is with him; and the loud sound of the victory of the king in him. v. 23. There is no soothsaying in Jacob (*or that can avail against Jacob*) nor divination in Israel, &c. O king of victory be thou with us, and in us forever: and we shall not fear what man can do against us.

Chap. xxiv. v. 5. 'How beautiful are thy tabernacles O Jacob (O people of God) and thy tents O Israel. (O true church of Christ) v. 6. As woody valleys, as watered gardens, &c. v. 9. He that bleisseth thee shall also himself be blessed: and he that curseth thee shall be reckoned accursed. v. 17. I shall see him but not now: I shall behold him but not near. A star shall rise out of Jacob; and a scepter shall spring up from Israel. v. 19. And out of Jacob shall he come that shall rule, &c. viz. Christ. v. 23. Alas! who shall be living when God shall do these things, &c.' O happy we, who have lived to see the grace of the new covenant; and have been admitted into the society of Christ and his church! Happy we, I say, provided we duly correspond with, and live up to this great grace.

DEUTERONOMY.

CHAP. I. v. 17. 'There shall be no difference of persons (*said Moses to the judges*) you shall hear the little as well as the great, neither shalt thou respect any mans person because it is the judgment of God. Let all judge, both spiritual and temporal, ever remember, and observe this.

Chap. iv. v. 1, &c. 'And now O Israel hear the commandments, &c. v. 6, &c. And you shall observe

serve and fulfil them in work. For this is your wisdom and understanding, in the sight of nations. That hearing all these precepts they may say : behold a wise and understanding People a great nation. Neither is there any other nation so great, that hath gods so nigh them, as our God is present to all our petitions.' *O how much more happy are Christians in all these regards !* v. 9. ' Keep thyself therefore, and thy soul carefully, forget not the words that thy eyes have seen ; and let them not go out of thy heart all the days of thy life : thou shalt teach them to thy sons, &c.' Let Christians apply all this to themselves. See Chap. v. the ten commandments repeated and explained.

Chap. vi. v. 4. ' Hear O Israel, the Lord our God is one Lord. v. 5. Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength. v. 6. And these words which I command thee this day, shall be in thy heart. v. 7. And thou shalt teach them to thy children : and thou shalt meditate upon them sitting in thy house, and walking on thy journey, &c. v. 8. And thou shalt bind them as a sign on thy hand, (*to direct thee in all thy works,*) and they shall be and shall move between thy eyes ; (*by rectifying thy intention in all things.*) v. 9. And thou shalt write them in the entry, and on the doors of thy house, as remembrancers of the divine law, particularly of the great commandment of the love of God. v. 16. Thou shalt not tempt the Lord thy God.'

Chap. vii. v. 6. ' Thou art a holy people to the Lord thy God. The Lord thy God hath chosen thee to be his peculiar people of all peoples that are upon the earth. v. 7. Not because you surpass all nations in number (*or merit*) is the Lord joined unto you, and hath chosen you, &c. v. 8. but because the Lord hath (*freely*) loved you, and hath kept his oath, which he swore to your fathers, &c.' See here

here that God's calling and election is of his own free goodness.

Chap. viii. v. 17. 'Lest thou shouldst say in thy heart, my own might, and the strength of my own hand have achieved all these things for me. *v. 18.* But remember the Lord thy God, that he hath given thee strength, &c.' O he is indeed the sole author of all grace, and the giver of all good gifts!

Chap. ix. v. 4. 'Say not in thy heart, when the Lord thy God shall have destroyed them (*the Chanaanites*) in thy sight: For my justice, hath the Lord brought me in to possess this Land; whereas these nations are destroyed for their wickedness. *v. 5.* For it is not for thy justice, and the uprightness of thy heart, that thou shalt go in and possess their lands: but because they have done wickedly, they are destroyed at thy coming in: and that the Lord might accomplish his word, &c. *v. 6.* Know therefore that the Lord thy God giveth thee not this excellent land in possession for thy justices: for thou art a very stiff-necked people. *v. 7.* Remember and forget not, how thou provokedst the Lord thy God to wrath in the wilderness, &c. *v. 24.* And ye were always rebellious, from the day that I began to know you.' This is diligently inculcated to repress all pride and vain glory.

Chap. x. v. 12. 'And now Israel, what doth the Lord thy God require of thee: but that thou fear the Lord thy God; and walk in his ways, and love him, and serve him. The Lord thy God with all thy heart, and with all thy soul; (*v. 13.*) and keep the commandments of the Lord, &c. *v. 14.* Behold heaven is the Lord's thy God; and the heaven of heaven, the earth, and all things that are therein. *v. 15.* And yet the Lord hath been closely joined to thy fathers, and has loved them, &c. *wonderful condescension! infinite goodness!* *v. 16.* Circumcise therefore the fore skin of your hearts, and stiffen your necks

no more. *v.* 17. Because the Lord your God, he is the God of gods, and the Lord of lords, a great God and mighty, and terrible, who accepteth no person, nor taketh bribes, &c. *v.* 20. Thou shalt fear the Lord thy God, and serve him only: to him thou shalt adhere, &c. *v.* 21. He is thy praise, and thy God, that hath done for thee these great and terrible things which thy eyes have seen.'

Chap. xi. v. 1. 'Therefore love the Lord thy God, and observe his precepts, &c. *v.* 18. Lay up these my words in your hearts and minds, &c. *as above.* *Chap. vi. v.* 26. Behold I set forth in your sight this day a blessing and a curse. *v.* 27. A blessing if you obey the commandments of the Lord your God, &c. *v.* 28. A curse if you obey them not, &c.' Christians, we have all of us, a blessing and a curse set before us; and we have it now in our power and in our option, to choose an eternal blessing. O! let us not be so unhappy, as to incur by our own free choice an everlasting curse instead of a blessing.

Chap. xii. Ordains that all sacrifices be offered in one only place, and upon one altar: as a lesson against all schism, and all setting up altar against altar.

Chap. xiii. Commands that false prophets and all such as seek to draw away the people from their allegiance to the Lord, to the worship of strange gods, should be put to death.

Chap. xiv. Enacts the distinction of clean and unclean meats: and prohibits the latter; partly to exercise the people in obedience and temperance; and by obliging them to abstain from things *corporally unclean*, to teach them to seek the *spiritual cleanness*: and partly to restrain them from the vices of which these unclean animals were figures.

Chap. xv. Recommends charity to the poor.

Chap. xvi. Ordains, that on the three principal solemnities (*which were to be observed for seven days*,

v. 15.) viz. the feast of unleavened bread (*Easter*) the feast of weeks, (*Pentecost*) and the feast of tabernacles. v. 16. All the males of Israel shall appear before the Lord thy God, in the place which he shall choose --- no one shall appear with his hands empty before the Lord : v. 17. But every one shall offer according to what he hath, according to the blessing of the Lord, &c. v. 18. Thou shalt appoint judges and magistrates in all thy gates --- that they may judge the people with just judgment, v. 19. and not go aside to either part. Thou shalt not accept person, nor gifts : for gifts blind the eyes of the wise, and change the words of the just. Thou shalt follow justly after that which is just.' Christians attend to these lessons.

Chap. xvii. v. 1. 'Thou shalt not sacrifice to the Lord thy God a sheep or an ox, wherein there is blemish or any fault : for that is an abomination to the Lord thy God.' O let all our offerings to God be pure and holy, and worthy of him. v. 6. 'By the mouth of two or three witnesses shall he die that is to be slain. Let no man be put to death when only one beareth witness against him,' Ah Christians, beware of condemning any man upon uncertain rumours or hearsays, or testimonies given by prejudiced persons. v. 8. If there be among you a hard and doubtful matter in judgment, &c. arise and go up to the place which the Lord thy God shall choose. v. 9. And thou shalt come to the priests of the Levitical, race and to the judge that shall be at that time and thou shalt ask of them, and they shall shew thee the truth of the judgment. v. 10. And thou shalt do whatsoever they shall say that preside in the place which the Lord shall choose, and what they shall teach thee, v. 11. according to the law : and thou shalt follow their sentence : neither shalt thou decline to the right hand, nor to the left hand. v. 12. But he that will be proud, and refuse to obey the commandment

mandment of the priest, who ministreth at that time to the Lord thy God, and the decree of the judge, that man shall die, and thou shalt take away the evil from Israel. v. 13. And all the people hearing it shall fear, that no one afterwards swell with pride,' (*by refusing to submit to the authority and decision of the high priest and council.*) Such was the authority of Church-Guider, under the old Testament: and surely our Lord has not done less for the Church-guides of the new Testament. See in the latter part of this chapter the duty of a king; who is to receive the law of the Lord at the priest's hand, v. 18. 'and to have it with him, and to read it all the days of his life, (v. 19.) that he may learn to fear the Lord his God, and keep his words, &c. v. 20. And that his heart be not lifted up with pride---nor decline to the right nor to the left,' &c.

Chap. xviii. v. 2. 'The Lord himself is the inheritance of his *ministers.*' Happy inheritance indeed! v. 9, &c. 'When thou art come into the land, which the Lord thy God shall give thee, beware lest thou have a mind to imitate the abominations of those nations. Neither let there be found among you any one--- that consulteth soothsayers, or observeth dreams and omens, neither let there be any wizard, nor charmer, nor any one that consulteth divining spirits, or fortune-tellers, or that seeketh the truth from the dead. For the Lord abhorreth all these things,' &c. O sweet Jesus, banish all these wicked superstitions out of the Christian world; and let them be no where found in thy inheritance. See v. 15. &c. the promise of the great prophet Christ, whom all must hear and obey.

See Chap. xxi. v. 18, 19, 20, 21. The ordinance of the law condemning to death, 'a stubborn and unruly son, who will not hear the commandments of his father and mother, and being corrected slightest obedience---giving himself to revelling and to debauchery,

chery, &c. v. 21. The people of the city shall stone him, and he shall die, that you may take away the evil out of the midst of you, and all Israel hearing it may be afraid of *incurring the like guilt.*

Chap. xxii. v. 1. &c. 'Thou shalt not pass by if thou seest thy brother's ox or his sheep go astray: but thou shalt bring them back to thy brother, &c. Thou shalt do in like manner---with every thing that is thy brother's, which is lost: if thou find it neglect it not as pertaining to another. If thou see thy brother's ass or his ox to be fallen down in the way, thou shalt not slight it, but shalt lift it up with him. v. 5. A woman shall not be clothed with man's apparel, neither shall a man use woman's apparel: for he that doth these things is abominable before God.' This disguise of dress being either a cloak for, or an occasion to criminal impurities.

Chap. xxiii. v. 17. 'There shall be no whore amongst the daughters of Israel, nor whoremonger amongst the sons of Israel. v. 18. Thou shalt not offer the hire of a strumpet---in the house of the Lord thy God, &c. v. 19. Thou shalt not lend to thy brother money to usury, &c. v. 21. When thou hast made a vow to the Lord thy God thou shalt not delay to pay it: because the Lord thy God will require it. And if thou delay, it shall be imputed to thee for a sin,' &c. Christians, beware of forgetting or neglecting your promises to God: for this would be highly criminal.

See Chap. xxviii. The many blessings promised to the observers of Gods laws and the curses with which the transgressors are threatened. *And Chap. xxix,* the covenant solemnly confirmed between God and his people.

Chap. xxx. v. 11, &c. 'This commandment that I command thee this day, is not above thee, nor far off from thee. Nor is it in heaven, that thou shouldst say: which of us can go up to heaven, to bring it
to

to us--Nor is it beyond the sea, that thou mayst excuse thyself and say, which of us can cross the sea and bring it--But the word is very nigh unto thee, in thy mouth and in thy heart that thou mayst do it.' Christians, this is the law of faith, in love; which is very near us indeed, O let us embrace it with all our affections. v. 15. 'Consider that I have set before thee this day life and good: and on the other hand death and evil. v. 16. That thou mayst love the Lord thy God, and walk in his ways, and keep his commandments---and thou mayst live. v. 19. I call heaven and earth to witness this day that I have set before you life and death, blessing and cursing. Choose therefore life, that both thou and thy seed may live: v. 20. and that thou mayst love the Lord thy God, and obey his voice, and adhere to him, for he is thy life, and the length of thy days,' &c. O let us embrace this our life, that we may live eternally!

Chap. xxxii v. 1, &c. 'Hear O ye heavens, and let the earth give ear to the words of my mouth---Let my doctrine gather as the rain, &c. because I will invoke the name of the Lord; give ye magnificence to our God. The works of God are perfect, and all his ways are judgments: God is faithful, and without any iniquity, he is just and right. They have sinned against him, and are none of his children in their faith, they are a wicked and perverse people? Is not he thy father, that hath possessed thee, and made thee, and created thee? Remember the days of old, think upon every generation: ask thy father, and he will declare to thee; thy elders, and they will tell thee, &c. v. 29. O that they would be wise, and would understand, and would provide for their last end: v. 35. Revenge is mine, and I will repay in due time, &c. the day of destruction is at hand, and the times make haste to come. v. 36. The Lord will judge his people,' &c. O Lord prepare

us all for this judgment, which must so soon be with us, and keep us from all sin.

Chap. xxxiii. v. 2. 'The Lord came from Sinai, &c. and with him thousands of Saints, in his right hand a fiery law.' O! how well does this appellation agree, to the law, which the Holy Spirit brought us from heaven, the law of *divine love*!

Chap. xxxiv. v. 9, &c. *To Levi also* (the priestly tribe) Moses said: *Thy perfection and thy doctrine be to thy holy man* (the high priest called and sanctified by the Lord, as a figure of our high priest and holy man Christ Jesus, the source of all our perfection and doctrine) *who hath said to his father and to his mother I do not know you, &c.* (by a disengagement of heart from all earthly affections, even to nearest relations; when these interfere with the duties of the priestly calling, and with that attention they owe to the honour and service of God.) 'These (priests thus disengaged from flesh and blood) have kept thy word, and observed thy covenant: thy judgments O Jacob, and thy law O Israel. These shall put incense in thy wrath, and holocaust upon thy altar. Bless O Lord his strength, and receive the works of his hands,' &c. O let this blessing light upon all Christian priests!

JOSUE or JOSHUA.

CHAP. i. v. 7. 'Take courage, said the Lord to Josue, and be very valiant, that thou mayst observe and do all the law, which Moses my servant hath commanded thee: turn not from it to the right hand; nor to the left, that thou mayst understand, (and succeed in) all things that thou doest. v. 8. Let not the book of this law depart from thy mouth, but thou shalt meditate on it day and night, that

that thou mayst observe and do all things that are written in it : then shalt thou direct thy way and understand it. v. 9. Behold I command thee (*'tis my call and commission*) take courage and be strong. Fear not--because the Lord thy God is with thee,' &c. Thus will he be with all those whom he in like manner calls and commissions, provided that they stick close to his divine laws, and meditate on them day and night : but he will not be with them who of their own head intrude themselves into the sacred ministry.

Chap. ii. The two spies are sent to Jericho ; who are received and concealed by Rahab : with whom, in reward of her faith, a covenant is made for the saving of all that shall be found in her house, when Jericho shall be destroy'd.

Chap. iii. Contains the history of the miraculous passing over the river Jordan upon dry land : the waters that were coming down, standing in one place, and swelling up like a mountain, so as to be seen afar off, and the waters that were beneath running away into the dead sea, or lake of Sodom.

Chap. v. v. 13, &c. 'When Josue was in the field of the city of Jericho, he lifted up his eyes, and saw a man standing over against him, holding a drawn sword, and he went to him and said : Art thou one of ours, or of our adversaries ? And he answered : no : But I am prince of the host of the Lord (*St. Michael. See Daniel x. 21.*) and now I am come. Josue fell on his face to the ground : and worshipping said : what saith my lord to his servant ? Loose, saith the shoes from off thy feet : for the place whereon thou standest is holy' (*being sanctified by this vision.*) This passage shews that the veneration of Angels is agreeable to scripture morality.

Chap. vi. Contains the history of the taking of Jericho ; the walls falling down, at the sound of the priestly trumpets, after seven days going round them
in

in proceſſion with the ark of the covenant : and the curſe laid upon the man that ſhould ever rebuild that city. All which had a myſterious meaning : Jericho being a figure of *iniquity* ; the walls of which are thrown down by the trumpets of the goſpel : and a dreadful woe ſhall light on them, that build them up again.

Chap. vii. The Israelites are defeated by the man of Hai, in puniſhment of the ſacrilege of *Achan*, who had ſtolen ſome part of the ſpoils of Jericho, that had been devoted to the Lord, upon which when Joſue, with all the ancients of Iſrael, proſtrate before the ark were imploring God's mercy : ' The Lord ſaid to him (v. 10, &c.) Arife, why lieſt thou flat on the ground ? Iſrael hath ſinned, and tranſgreſſed my covenant : and they have taken of the anathema (*devoted to me*) and have ſtolen and lied, &c. Neither can Iſrael ſtand before his enemies, but he ſhall flee from them, becauſe he is defiled with the anathema. I will be no more with you, till you deſtroy him that is guilty of this wickedneſs. Arife, ſanctify the people and ſay to them : --- The curſe is in the miſt of thee O Iſrael : thou canſt not ſtand before thy enemies, till he be deſtroy'd out of thee that is defiled with this wickedneſs,' &c. O ſee my ſoul how dreadful an evil it is, to have the curſe of wilful ſin in the miſt of thee ! O aſſure thyſelf that nothing ſhall go well with thee, till this evil be removed : for God will not be with thee. *Achan* being found to be the man, by the lot falling on him : Joſue ſaid to him, v. 19. ' My ſon give glory to the Lord God of Iſrael, and tell me what thou haſt done, and hide it not.' Giving us to underſtand that the confeſſion of one's guilt gives glory to God. *Achan* confeſſed, and was ſtoned to death. After which the city of Hai was taken and deſtroyed.

Chap. ix. The children of Iſrael are deceived by the Gabaonites, and enter into a league with them :

not having first consulted the Lord. A warning to Christians to do nothing of moment, without first seeking the will of God; and to consult him by prayer in all they take in hand.

Chap. x. Five Chananite kings warring against Gabaon, are defeated by Josue: In their flight many are slain with hail-stones; v. 12. 'Then Josue spoke to the Lord---and he said before them (*the children of Israel.*) move not O sun towards Gabaon: nor thou O moon toward the valley of Aialon. v. 13. And the sun and the moon stood still till the people revenged themselves of their enemies.--So the sun stood still in the midst of heaven, and halted not to go down the space of one day. v. 13. There was not before nor after so long a day, the Lord obeying the voice of a man, and fighting for Israel.' O glory, praise and benediction be to the great worker of wonders, who has done such things of old in favor of his people: and who is both able and willing to do still greater things for us, if our faith were but strong and lively. See in this and the following chapters, the reduction of the rest of the kings and of the cities of Canaan, and the dividing of their lands amongst the tribes of Israel.

See Chap. xxii. The tribes of *Ruben* and *Gad* having built an altar on the banks of the Jordan, the other ten tribes apprehending a design of their separating themselves by schism from their communion, send an embassy to them, with *Phinees* the priest at their head: to whom they give a satisfactory answer, disclaiming from any such impious design. Upon which Phinees cried out, v. 31. 'Now we know that the Lord is with us: because you are not guilty of this revolt (*which we apprehended*) and you have delivered the children of Israel from the hand of the Lord, (*the avenger of all impiety.*)' O such are ever the sentiments of God's true servants with relation to the dreadful evil of sin, and the dismal con-

consequences of it, as to dread it more than any other evil, and to rejoice exceedingly when they see the people delivered from it.

Chap. xxiii. v. 2, &c. Josue (being now very old) called for all Israel, and strongly exhorted them to keep God's commandments; and to avoid marriages and all society with the Gentiles; for fear of being corrupted by them: promising them all good if they will continue to love the Lord and serve him; and threatening them with speedy destruction, if they should transgress and revolt from him.

Chap. xxiv. v. 15. 'If it seem evil to you to serve the Lord, said Josue to the people by way of fixing their resolution, choose this day that which pleaseth you—but as for me, and my house we will serve the Lord.' So should all Christian parents and masters both say and do; 'Tis not enough for them to serve the Lord themselves, if they do not take care, that he is also served by *their house*, that is, by their children and servants, v. 24. 'And the people said to Josue: we will serve the Lord our God, and we will be obedient to his commandments,' &c.

J U D G E S.

THIS book contains the history of the people of God, from the death of Josue, to the times of Heli and Samuel, under the Judges or rulers of the people: of whom this is the succession. 1. Othoniol. 2. Ahod. 3. Samgar. 4. Debborah and Barac. 5. Gedeon. 6. Abimeleck an usurper. 7. Thola. 8. Jair. 9. Jephte. 10. Aberan. 11. Ahialon. 12. Abdon. 13. Samson. 14. Heli the priest. 15. Samuel.

Chap. ii. Shews how the Israelites after the death of Josue, often falling into idolatry were grievously punished;

punished; and upon their repentance were rescued out of the hands of their enemies by the judges whom God raised up for them: but that they quickly relapsed again, and grew worse and worse. A lesson for all Christians to beware of the like ingratitude: and to dread the dismal consequences of repeated relapses.

N. B. The particular providence of God, in keeping up, notwithstanding all these falls of the generality of the people, the succession of the true church and religion amongst the priests and Levites, at least in the house of God in Silo: the place to which by divine appointment (Deuteron. xvii.) they were to carry all their controversies.

Chap. iii. Declares how the Israelites being for their sins delivered into the hands of the king of Mesopotamia, and after serving him eight years, crying to God for mercy; he raised them up a saviour to deliver them, *viz.* *Othniel*; and that the spirit of the Lord was in him; and he overthrew their enemies; and they rested forty years. Then relapsing again they were oppressed for eighteen years by *Eglon* king of Moab; till upon their repentance, the Lord delivered them by *Ahod*: and afterwards defended them by *Samgar* against the Philistines.

Chap. iv. Relates how the people returning again to their sins, after the death of *Ahod*, were delivered up into the hands of *Jabin* king of Canaan, and *Sisara* his general, who had nine hundred chariots armed with scythes, and vehemently oppressed them for twenty years. Upon which they cried again to the Lord, who delivered them, granting a most miraculous victory to *Debbora* and *Barac*, and killing *Sisara* by the hand of a woman. After which the land rested for forty years.

Chap. v. Contains the beautiful canticle of *Debbora* and *Barac*, sung on occasion of this victory. *v.* 3.
‘Hear O ye Kings, give ear O ye princes: it is I,
it is I, that will sing to the Lord, I will sing to the
Lord,

Lord, the God of Israel. v. 4. O Lord when thou wentest out of Seir, and passedst by the regions of Edom (*to come to visit and assist thy people*) the earth quaked, and the heavens dropped water. v. 5. The mountains melted before the face of the Lord, and Sinai before the face of the Lord, the God of Israel. (*O tremendous majesty*) v. 6. In the days of Samgar--the paths rested, and they that went by them, walked through by-ways (*the people beginning to decline from the ways of God, and to go aside into the by-paths of error and sin.*) The valiant man ceased and rested in Israel: until Debbora arose, a mother arose in Israel. v. 8. The Lord chose new wars, and he himself overthrew the gates of the enemies, neither shield nor spear was seen among forty thousand of Israel. v. 9. My heart loveth the princes of Israel, O you that of your own good will offered yourselves to danger bless the Lord. v. 10. Speak you that ride on fair asses, and you that sit in judgment, &c. v. 11. Where the chariots were dashed together; and the army of the enemies were choaked: there let the justices of the Lord be rehearsed, and his clemency towards the brave men of Israel, then the people of the Lord went down to the gates, and obtained the sovereignty. v. 12. Arise, arise O Debbora, arise, arise, and utter a canticle: Arise O Barac, and take hold of thy captives, O son of Abinoem, &c. v. 19. The kings came and fought, the kings of Chanaan fought, in Thanac--and yet they carried off no spoils v. 20. War was made against them from heaven: the stars remaining in their order and courses fought against Sisara. v. 21. The torrent of Cison dragged their carcases, &c. tread thou my soul upon their strong ones. v. 22. The hoofs of the horses were broken, whilst the stoutest of the enemies fled amain, and fell headlong down--v. 24: Blessed among women be Jahel (*who slew Sisara,*) and blessed be she in her tent. v. 25. He asked her water, and she gave

gave him Milk, &c. v. 26. She put her left hand to the nail, and her right hand to the workman's hammer: and she struck Sisara, (*lying asleep in her tent,*) strongly piercing through his temples. v. 27. Between her feet he fell, he fainted and he died--and there he lay lifeless and wretched, &c. v. 31. So let all thy enemies perish, O Lord: but let them that love thee shine, as the sun shineth in his rising.' Admire O my soul, this sublime canticle: and enter into the spirit of it; by giving all glory to God the author of all our good; thro' whom alone we can hope for victory; and ever imploring his powerful aid against thy spiritual enemies.

Chap. vi. Relates how the people relapsing again into idolatry were grievously oppressed for seven years by the Madianites: and how upon their crying to the Lord the humble Gedeon was called to deliver them. v. 12, &c. 'The Angel of the Lord appeared to him, and said: the Lord is with thee, O most valiant of men. And Gedeon said to him: I beseech thee my Lord, if the Lord be with us, why have these evils fallen upon us, &c. And the Lord looked upon him and said: Go in this thy strength, and thou shalt deliver Israel out of the hand of Madian, know that I have sent thee. He answered and said: I beseech thee my Lord, wherewith shall I deliver Israel? Behold my family is the meanest in *all the tribe of Manasses*, and I am the least in my father's house. And the Lord said I will be with thee, &c.' Thus God always chooses the little and humble for his greatest works.

Chap. vii. Gedeon having assembled thirty two thousand men, to go and fight against the Madianites the Lord said to him. v. 2. 'The people that are with thee are many; and Madian shall not be delivered into their Hands: lest Israel should glory against me, and say I was delivered by my own strength: upon which when Gedeon had discharged twenty two

E

thousand

thousand, and there remained ten thousand, the lord said, v. 4. *the people are still too many*, and therefore he would admit of no more, than of three hundred, (v. 7.) and these he furnished with no other arms, but trumpets and earthen pitchers, with burning lamps: to shew that God will not choose for instruments in great achievements, which depend purely on his grace, such as thro' pride and self conceit, will take the glory to themselves.

Chap. viii. v. 2. What could I have done, said Gedeon to the Ephraimites, enraged at him for not calling them when he went to fight against Madian, 'what could I have done like to that which you have done? Is not one bunch of grapes of Ephraim, (*your illustrious tribe*) better than the whole vintages of (*my mean family of*) Abiezer? --- The Lord hath delivered into your hands the princes of Madian, Oreb and Zeb, what could I have done like to what you have done? And when he had said this their spirit was appeased, with which they swelled against him.' This meek and humble answer appeased their proud spirit, which otherwise might have carried them to extremities. So great is the power of meekness and humility both with God and man.

Chap. ix. Abimelech, with the help of the Sichimites, kills all his brothers the sons of Gedeon (except Joatham the youngest) and is made king: in punishment of which wickedness, according to the prayer and prediction of Joatham, the Lord quickly sent a very evil spirit between Abimelech and the Sichimites; which ended in their mutual ruin.

Chap. x. After the rule of Thola and Jair, the children of Israel adding new sins to their old ones, were delivered into the hands of the Ammonites and of the Philistines. And when they cried to the Lord, he said: v. 14, &c. 'Go and call upon the Gods which you have chosen: let them deliver you in the time of your distress. (*O great God, there is no other Saviour*

Saviour or deliverer besides thyself.) And the children of Israel said to the Lord we have sinned, do thou unto us whatsoever pleaseth thee : only deliver us this time. And saying these things they cast away out of their coasts all the idols--and served the Lord their God, and he was touched with their miseries.' O infinite mercy !

Chap. xi. Jephthe is made ruler of Galaad, and making a vow to the Lord obtains a signal victory over the Ammonites.

Chap. xii. The Ephraimites quarrel with him, and their pride is brought down by the slaughter of forty two thousand of them. Abesan, Ahialon, and Abdon are judges.

Chap. xiii. The people fall again into idolatry, and are afflicted by the Philistines : Samson is born : he is a *Nazarite* of God (that is, one consecrated to God) from his infancy : and the spirit of the Lord begins to be with him.

Chap. xiv, xv, and xvi. Contains the history of the life and death of Samson ; who begins to deliver Israel : but falling in love with Dalila, and being deluded by her is betray'd into the hands of the Philistines : who pluck out his eyes, and condemn him to drudgery. So dismal are the consequences of indulging the disorderly passion of love.

Chap. xvi. v. 20. Samson after he had been shorn by Dalila ; (by which means he forfeited his consecration to God, and lost his strength) ' awaking from sleep, said in his mind : I will go out, as I did before, and shake myself ; not knowing that the Lord was departed from him.' Al ! Christians, beware of repeated relapses, upon confidence of your rising again : lest the Lord depart from you, and you fall an eternal prey into the hands of your spiritual enemies.

R U T H.

THIS book is as it were an appendix to the book of Judges : is very short, but edifying, by setting before our eyes the innocent simplicity of the people of those days.

Chap. i. Shews, how Ruth, a Gentile by birth, but married to an Israelite, a sojourner in the land of Moab, after the death of her husband, resolutely adhering to her mother in law *Noemi*, and returning with her to Bethlehem, was happily brought to the true religion. *v.* 16. ‘ Be not against me, *said she to Noemi*, to desire that I should leave thee and depart (*to go home to my own relations*)--thy people shall be my people, and thy God my God. *v.* 17.--‘ The Lord do so and so to me (*it is a form of an oath usual amongst the ancient Hebrews*) if ought but death part me and thee.’ Happy resolution to leave country and friends and all things of the world behind, to find God ! Happily blessed by meeting with an advantageous settlement in the world ; and much more, by the many spiritual benedictions she reaped from being associated to the communion of the people of God ; and by that great glory of having her name recorded in divine writ, amongst those of whom our Lord Jesus Christ, descended according to the flesh ! At their coming to Bethlehem, when the women of that city, said to one another, *v.* 19. ‘ This is that *Noemi* (*the beautiful*) *v.* 20. She said to them : call me not *Noemi* (*beautiful*) but call me *Mara* (*that is bitter*) for the Almighty hath quite filled me with bitterness (*having taking away my husband and sons*) *v.* 21. Why then do you call me *Noemi*, whom the Lord hath humbled, and the Almighty hath afflicted ?’ From which Christian widows may learn that their state calls for humility, devotion, and penance ; and not
for

for wordly pomps and vanities, or affectation of appearing beautiful in the eyes of men.

Chap. ii. v. 1. Noemi by the husband ' had a kinsman a powerful man and very rich, whose name was Booz. *v. 4.* And behold he came out of Bethlehem (*when Ruth was gleaning in his field*) and he said to the reapers: the Lord be with you: and they answered him: The Lord bless thee. *See how both the master and the servants, have the name of the Lord in their mouths, not to profane it, but by the way of blessing and prayer. v. 11, 12.* Booz said to Ruth: All hath been told me that thou hast done to thy mother in law---and how thou hast left thy parents, &c. Mayst thou receive a full reward of the Lord the God of Israel, to whom thou art come, and under whose wings thou art fled.' O happy refuge indeed!

Chap. iii, and iv. Shew how by the counsel of Noemi, Ruth claims by the right of affinity, Booz for her husband, and is married to him: of whom she has Obed, the father of Itai, the father of David. Of whom came *Christ, according to the flesh, who is God above all blessed for ever more.* Rom. ix. 5.

I. SAMUEL *alias* I. KINGS.

THIS book contains the history of the people of God, under Heli, Samuel, and King Saul.

Chap. i. Anna (or Hannah) the wife of Elcana being barren, by vow and prayer obtaineth a son; whom she calleth Samuel (that is *Asked of God*) and presenteth him to the service of the temple of the Lord in Silo, under Heli the chief priest and judge of the people.

Chap. ii. Contains the canticle of Anna. *v. 1. &c.*
' My heart hath rejoiced in the Lord, &c. (*joy in*

the Lord is the perfection of divine love) because I have joyed in thy salvation. There is none holy as the Lord is : for there is no other beside thee ; and there is none strong like our God.--For the Lord is a God of all knowledge, and to him are thoughts prepared, &c.' Enter thou, my soul, into the spirit of this inspired canticle ; and learn at all times, and on all occasions to give all glory to God. v. 30. ' Whosoever shall glorify me, (*said the Lord to Heli, on occasion of the wickedness of his two sons*) him will I glorify ; but they that despise me shall be despised.' O how evidently has this been verified in all ages !

Chap. iii. Samuel being as yet but a child, is called by the Lord ; who reveals to him the evil that was to fall upon the house of Heli. v. 10. *Speak Lord,* said he, *for thy servant beareth.* O do thou speak always Lord to my soul for my direction and salvation, and give me the grace ever to hear, and to obey thee. v. 10. 'Tis the Lord, said Heli, *let him do what is good in his sight.* O do thou my soul submit in like manner to the penance laid upon thee by the Lord, whensoever he shall chastise thee for thy Sins.

Chap. iv. v. 3. ' Why hath the Lord defeated us to day before the Philistines ?' said the Israelites, when they were beaten by them : being taught to attribute all events to him. Upon this they send for the ark of God into their camp : but the ark will not protect a sinful people : they are beaten again ; with the loss of thirty thousand men : the two sons of Heli are slain : the ark is taken, and Heli upon hearing the news of it, falls backwards and dies. v. 22. ' The glory is departed from Israel, because the ark of God was taken.' If the Israelites resented so much the loss of the ark, which was but the symbol of God's presence amongst them ; how much more ought Christians to resent the loss of God himself, when by sin they have drove him out of their souls ?

Chap.

Chap. v. The ark of God is carried by the Philistines into the temple of Dagon, and placed by the idol of Dagon, which falleth down before the ark: that we may learn to cast out all idols from the temple of God in our hearts: and that his Divine Majesty will not suffer a rival there, by our dividing our hearts between him and mammon, or any thing created.

Chap. vi. The Philistines being grievously plagued, by occasion of the ark, send it away to Bethsames a city of Israel: The Bethsamites looking curiously into the ark, are punished for their irreverence, by a pestilence that sweeps off many thousands. Learn, Christians, from hence the reverence you owe to sacred things. The ark is sent to *Cariatb-jarim*, the city of the woods; where it remained till David brought it to Jerusalem.

Chap. vii. The people by Samuel's exhortation cast away their idols, and serve the Lord alone. *v. 3.* 'Prepare (*and direct*) your hearts (*said he*) unto the Lord, and serve him only: and he will deliver you out of the hands of the Philistines.' Give ear my soul, and do thou also resolve for thy part, ever to stick close to the Lord, and to serve him alone, casting away the idols of thy passions and vices; and make no doubt but he will deliver thee also from all thy enemies; tho' he were to work a miracle for it; especially if thou take along with thee in thy addresses to him, the sacrifice of the Lamb, who taketh away the sins of the world: as on this occasion he gave a miraculous victory to the people over the Philistines, whilst Samuel was offering for them the sacrifice of an unspotted Lamb.

Chap. ix. The people insisting upon having a king set over them; Saul seeking his father's asses that were lost, is directed to consult Samuel, who foretells him he shall be the man. Saul replies, (*v. 21.*) 'Am not I a son of Jemini, of the least of all the tribes of

of Israel; and my kindred the last amongst all the families of the tribe of Benjamin: why then hast thou spoken this word to me?" O, no doubt for this very reason, because God always chooseth the little and the humble. And happy would Saul have been, if he had continued in these dispositions of humility and docility.

Chap. x. Saul is anointed by Samuel; in consequence of which he receives a new heart, and *prophesies*, that is, he sings the praises of God, amongst the prophets. In the assembly of the people for choosing a king, the lot falls upon him: He hides himself, but is discovered by the Oracle of the Lord.

Chap. xi. &c. Saul's victories over the Ammonites, Philistines, &c. are recounted.

Chap. xv. He is sent to destroy Amalec: but spareth their king, and the best of their cattle: for which disobedience he is cast off by the Lord *v. 16*, &c. 'Samuel said to Saul: Suffer me and I will tell thee what the Lord hath said to me this night. And he said to him, speak, *v. 17*. And Samuel said: when thou wast a little one in thy own eyes, wast thou not made the head of the tribes of Israel? And the Lord anointed thee, &c. Why then didst thou not hearken to the voice of the Lord: but hast turned to the prey, and hast done evil in the eyes of the Lord. *v. 20*, &c. and Saul said--the people took of the spoils, sheep and oxen--to offer sacrifice to the Lord their God.--And Samuel said: Doth the Lord desire holocausts and victims, and not rather that the voice of the Lord should be obeyed? For obedience is better than sacrifices, &c. Because it is like the sin of witchcraft to rebel: and like the crime of idolatry to refuse to obey: Forasmuch therefore as thou hast rejected the word of the Lord: the Lord hath also rejected thee, &c. neither will he be moved to repentance: for he is not a man that he should repent.' This reprobation of Saul (once the elect of God) for his disobedience,

ence, was a figure of the reprobation of the Jews, once the chosen people of God, for their refusing to obey their Messias. Here also we learn, that whatsoever else we pretend to give, or offer to God, can never satisfy him, as long as we refuse to give him our whole will by love and obedience, which is the sacrifice he calls for.

Chap. xvi. Samuel is sent to Bethlehem to anoint a king amongst the sons of Isai. v. 6. ‘*When Eliab (the eldest son) came in; Samuel said: Is the Lord’s anointed before him? v. 7. And the Lord said to Samuel: Look not on his countenance, nor on the height of his stature: because I have rejected him, nor do I judge according to the look of man: for man seeth those things that appear, but the Lord beholdeth the heart.*’--- Then after rejecting all the other sons of Isai, David the youngest was sent for from keeping the Sheep, and was anointed by Samuel. v. 13. *And the spirit of the Lord came upon David from that day forward.* See here again how the Lord always chooses the little and humble, to them he gives his spirit; and these are the men that are according to his own heart. v. 14. *But the spirit of the Lord departed from Saul* (the dreadful consequence of his disobedience to God) *and an evil spirit--troubled him* (either by possessing or obsessing him) in punishment of his sin.---On this occasion David is sent for; and taken into Saul’s family, who by his harp and his devotion chases away the evil spirit.

Chap. xvii. In a war with the Philistines, their champion Goliath challenges Israel, and is slain by David, with no other arms, but a sling and a stone, v. 45, 46, &c. ‘*Thou comest to me, said David to the Philistine, with a sword and with a spear, and with a shield: but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, which thou hast defied this day. And the Lord will deliver thee into my hands, &c. that all the earth may*

may know that there is a God in Israel---and that the Lord saveth not with sword and spear, for it is his battle, and he will deliver you into our hands.' See my soul the humble confidence of David in the Lord, rewarded with a most glorious victory: and learn from this example, to join in all thy spiritual conflicts, an entire confidence in God with a total distrust in thyself, and thou shalt always come off with victory.

Chap. xviii. Relates the friendship of David and Jonathan: the envy which Saul conceives against David; and his design upon his life. In the following chapters are recorded, the many attempts of Saul upon the life of David, (who is still protected by the divine providence;) and the massacre of the priests, by orders of Saul, for relieving David: whom that unhappy prince ceases not to persecute, till he obliges him to seek refuge in the land of the Philistines. Though David more than once had his life in his power; but would not suffer his men to hurt a hair of his head.

In the conclusion, Saul going out to war against the Philistines, being forsaken by God, seeks by the help of magic to raise up Samuel, who was dead some time before, in order to consult him. God permits Samuel to appear, who denounces to Saul his approaching death. *To morrow, said he, thou and thy sons shall be with me.* The battle of Gelboe ensued, where Israel was overthrown, and Saul with three of his Sons was slain.

2. SAMUEL, *alias* 2. KINGS.

THIS book contains the history of the reign of King David: who reigned seven years in Hebron, over the tribe of Juda alone; and three and thirty years in Jerusalem over all Israel.

Chap.

Chap. i. David mourns for the death of Saul and Jonathan: and orders the man to be slain that pretended he had killed Saul. David's lamentation is here recorded. v. 18, 19, &c. 'Consider O Israel for them that are dead wounded on thy high places. The illustrious of Israel are slain upon thy mountains: how are the valiant fallen! Tell it not in Geth, publish it not in the streets of Ascalon: (*the losses or disgraces of the people of God*) lest the daughters of the Philistines rejoice--and triumph. v. 21. Ye mountains of Gelboe, let neither dew nor rain come upon you, &c. for there was cast away the shield of the valiant, the shield of Saul as tho' he had not been anointed with oil, &c.' Thus David lamented the death of his countrymen slain in Battle, and above the rest the death of his capital enemy and persecutor: a lesson for Christians to love their enemies: and to lament the spiritual death, and the eternal loss of so many of their brethren, daily perishing from God by sin.

Chap. ii. &c. David is made king over Juda: and Ithobeth the son of Saul over Israel. David grows daily stronger and stronger. Abner the General of Israel comes over to David: but is treacherously slain by Joab. Ithobeth is murdered by two of his servants, who carry his head to David, who orders the murderers to be slain. David is anointed king over all Israel; he taketh Jerusalem out of the hands of the Jebusites and defeateth the Philistines.

Chap. vi. David fetched the ark from Cariathiarim to Jerusalem: Oza is struck dead for touching it: it is deposited for a while in the house of Obededom; and from thence translated with a solemn procession, with seven choirs, or companies of musicians, and many sacrifices, to the tabernacle which David had prepared for it; now, mark the joy and devotion of David on this occasion. v. 14. &c. 'David danced with all his might before the Lord. And David was girded with a linen ephod. And David and all the house

house of Israel brought the ark of the covenant of the Lord with joyful shouting, and with sound of trumpet. And --- Michol the daughter of Saul looking out through a window, saw king David leaping and dancing before the Lord: and she despised him in her heart, &c. And when David returned to bless his own house---Michol coming out to meet him, said: How glorious was the King of Israel to day, who uncovered himself before the handmaids of his servants and was undressed, as if one of the vain fellows should strip himself. And David said to Michol: Before the Lord, who chose me rather than thy father--and commanded me to be ruler over the people of the Lord in Israel: I will both play, and make myself meaner than I have done: and I will be little in my own eyes and with the handmaids of whom thou speakest I shall appear more glorious.' O blessed humility!

Chap. vii. David's purpose to build a temple, is rewarded with the promise of great blessings in his seed, partly relating to Solomon, who was to build the material temple in Jerusalem; but much more to Christ the great son of David, and the builder of the true temple of God, which is the Church, his everlasting kingdom, which shall never fail, nor be cast off, for any iniquity of her Children.

Chap. viii. &c. Relate the victories of David: followed *Chap. xi.* by an unhappy fall into adultery, occasioned by seeing a woman washing herself; which ought to be a caution to all men, to keep a guard upon their eyes, and to all women not to expose any part of their naked bodies to the eyes of men. This prince not finding any other means to conceal the crime, causeth her husband Urias, who was then at the siege of Rabba the capital city of the Ammonites, to be placed where the greatest danger was, so that he was slain there. After which David marries the widow, who bears him a son.

Chap.

Chap. xii. The prophet Nathan is sent from the Lord to David, who remonstrates to him the grievousness of his crime, and his ingratitude after so many favors received: and denounces to him his punishment. *v. 10.* 'Therefore, *said he*, the sword shall never depart from thy house, because thou hast despised me, and taken the wife of Urias, &c. *v. 11.* Thus saith the Lord, behold I will raise up evil against thee out of thy own house: and I will take thy wives before thy eyes, and give them to thy neighbour, (*permitting him to commit this crime for thy punishment*) and he shall lie with thy wives in the sight of this sun. *v. 12.* For thou didst it secretly: But I will do this thing in the sight of all Israel, and in the sight of the sun. *v. 13.* And David said to Nathan: I have sined against the Lord. And Nathan said to David: The Lord also (*in regard of the sincerity of thy conversion*) hath taken away thy sin (*as to the guilt and the eternal punishment due to it*) thou shalt not die. *v. 14.* Nevertheless because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing, the child that is born to thee shall surely die.' Thus we see that the whole debt of temporal punishment, due to sin is not always remitted together with the guilt, not even to so great a penitent as David was.

Chap. xiii. &c. David, in punishment of his sin, begins to be unhappy in his family: his eldest son Amnon ravishes his sister Tamar; and in revenge for it, is killed by his brother Absalom. Absalom fleeth away to Gessur; where he remaineth three years, till by the interest of Joab he is called home, and at length admitted to his father's presence.

Chap. xiv. v. 14. 'We all die, *said the wise woman of Thecue employed by Joab to solicit the king in favour of Absalom*, and like waters that return no more we fall down into the earth: neither will God have a soul to perish, but recalleth, meaning that he that is cast off, should not altogether be lost.' So she;

moving the king to shew mercy, by the great example of the mercy of God.

Chap. xv. Gives the history of Absalom's policy, to gain the hearts of the people: And how he is proclaimed king, and David is obliged to fly. And whereas Sadoc the priest, with the Levites, had brought forth the ark of God to accompany king David in his flight: *the king said to Sadoc. ' v. 25. Carry back the ark of God into the city: if I shall find grace in the sight of the Lord, he will bring me again, and shew me both it, and his tabernacle. v. 26. But if he shall say to me: thou pleasest me not: I am ready, let him do that which is good before him.'* See here the dispositions of an humble penitent, submitting himself to the scourges of God. See also *Chap. xvi. v. 10. &c.* the like submission, upon the same motive, to the curses and injuries offered him by Semei.

Chap. xvi, xvii, and xviii. Contain the history of the progress of Absalom's rebellion; who by the counsel of Achitophel defiles his father's wives in the sight of all the people. Achitophel soon after hangs himself: and Absalom is defeated and slain by Joab: his good father grievously lamented his death (dying in this manner in his sins) to that degree that he wished he himself could have died for him. *Chap. xviii. v. 33.*

Chap. xxiv. David offendeth God, by his vanity in causing the people to be numbered: but repenting for what he had done, *v. 10. he said to the Lord: 'I have sined very much---but I pray thee, O Lord to take away the iniquity of thy servant; because I have done exceeding foolishly.'* Upon which when the prophet Gad offered him his choice of the three scourges of God, war, famine, or pestilence. David said, *' v. 14. I am in a great strait: but it is better that I should fall into the hands of the Lord (for his mercies are many) than into the hands of men.'* And
when

when the pestilence had swept off seventy thousand of the people: and David saw the angel of the Lord, with his hand stretched out over Jerusalem to strike it he cried out. 'v. 17. It is I, I am he that have sinned; I have done wickedly; these that are the sheep what have they done? Let thy hand, I beseech thee be turned against me, &c.' And the Lord who is quickly moved to mercy by the supplication of a soul thus really humble and penitent, was pleased immediately to put a stop to the plague.

3. KINGS, *alias* 1. KINGS.

IN this book is contained the history of the reign of Solomon, of the division of the kingdom, and of the succession of the kings down to the death of Achab.

Chap. i. The ambition of Adonias is disappointed by the counsel of Nathan the prophet, and Solomon is anointed king.

Chap. ii. David's death, after giving his last charge to his son Solomon. 'v. 2, &c. I am going, said he, the way of all flesh (*for all must pass thro' the gate of death*) take thou courage, and shew thyself a man: And keep the charge of the Lord thy God, to walk in his ways, and observe his ceremonies, and his precepts, and judgments, and testimonies, as it is written in the law of Moses: that thou may'st understand all thou do'st, &c.' For the Lord will give right understanding to such as sincerely seek him and walk in his ways.

Chap. iii. After Solomon had offered to the Lord a thousand victims for holocausts at Gabaon, where the tabernacle was at that time: the Lord appears to him, in a dream by night; and offers him his choice of what he would have to be given him. He

chooses wisdom : and the Lord applauds his choice ; and gives him what he asks, and moreover riches and glory, which he had not asked. O give us also, Lord, the gift of heavenly wisdom, to know and to love thee : and all other things that are truly good, will come to us along with it. Solomon shewed his wisdom, in his judgment between the two harlots, in giving the living child to its true mother, who would not consent to have the child divided. Thus God, who is the true parent of our heart, will allow of no division of it : whilst the devil, who has no right at all to it, contents himself with having a part ; the more because by this means he acquires the dominion of the whole.

Chap. vi. Solomon builds the temple, and *chap. viii.* makes a solemn dedication of it, with a long prayer, and innumerable sacrifices which he offers on that occasion,

Chap. viii. v. 27. ' Is it then to be thought, *said Solomon*, that God should indeed dwell upon earth ? For it heaven, and the heaven of heavens cannot contain thee, how much less this house that I have built ? *v. 28.* But have regard to the prayer of thy servant, and to his supplications, O Lord, my God---*v. 29.* That thy eyes may be open upon this house night and day, &c.' O incomprehensible deity ! O come and fill my poor heart at least and make it thy temple for ever. O let thy praise worship and love, be ever kept up in this inward house of mine, and let thy favorable eye be always upon it. *v. 39.* *Thou only knowest the heart of all the children of men.* Yea Lord, all the secrets of our hearts are bare and open to thy eye. See the rest of this inspired prayer.

Chap. xi. Solomon, by means of his strange wives, and his irregular affection to them, falls into idolatry ; which is punished by the division of the kingdom, and giving ten tribes to Jeroboam : tho' not till after Solomon's death.

Chap.

Chap. xii. Roboam the son of Solomon by following young giddy counsellors, alienates the minds of ten of the twelve tribes: These choose Jeroboam for their king: and he thro a wicked policy, to keep them from the temple of the Lord in Jerusalem, sets up the worship of two golden calves in Bethel and in Dan. Thus *he made Israel to sin*: which is so often repeated in the sacred scriptures, whensoever his name is mentioned, in abhorrence of the infamous memory of that man, who drew away the people of God from their allegiance to the Lord; and who set that wretched example to his successors, which was followed by them all, till both they and their calves were destroyed out of the land. So dreadful is the evil of scandalous example; more especially in men in dignity.

Chap. xiii. A prophet is sent from Juda to Bethel, at the time that Jeroboam was offering incense upon his altar; who foretells the birth of Josias (not born till three hundred and fifty years after) and the destruction of Jeroboams altar: Jeroboam offers violence to the prophet, upon which his hand is withered, and the altar rent. He begs the prophet to pray for him, and by his prayer his hand is restored. Yet the unhappy prince is not converted, but rather grows worse. The judgments of God, that were about to fall upon all his family are also denounced to him by the prophet Ahias.

Chap. xiv. v. 6, 7, &c. 'I am sent to thee with heavy tidings, *said the prophet.*---Thus saith the Lord the God of Israel: For as much as I exalted thee from among the people and made thee prince over my people Israel, &c. And thou hast not been as my servant David, who followed me with all his heart---but hast done evil above all that were before thee; and hast made thee strange gods and molten gods---and hast cast me behind thy back. Therefore will I bring evils upon the house of Jeroboam, &c. Them that.

that shall die of Jeroboam in the city, the dogs shall eat: and them that shall die in the field, the birds of the air shall devour.--And the Lord hath appointed himself a king over Israel, who shall cut off the house of Jeroboam in this day, and in this time, &c.' O the unhappy man, who would not suffer himself to be withdrawn from his evil ways, by any of these divine admonitions and comminations! But O what threats, what heavy tidings indeed, even of a miserable eternity are so often denounced by God himself in his divine oracles to unrepenting sinners: and yet their wretched hearts refused to relent.

Chap. xiv, xv, and xvi. Roboam king of Judah for his sins is afflicted by Sefac king of Egypt, who taketh and pillageth Jerusalem: He is succeeded by his son Abiam: and Abiam by his son Asa, who extirpates idolatry. Nadab the son of Jeroboam succeeds his father in the kingdom of Israel. He is slain by Baasa (Baasha) who immediately after destroys the whole family of Jeroboam, not leaving so much as one soul of his seed. And yet, unhappy man, he walks in the same footsteps; and the like judgments are denounced to his family also, by the prophet Jehu the son of Hanani: and are soon after executed, when his son and successor Ela is murdered by Zambri, and all his kinsfolks and friends extirpated. Great God, who will not fear thy avenging justice! Zambri as wicked as his predecessors being besieged by Amri, and like to fall into his hands after seven days tyranny sets the palace on fire and perishes in the flames. Amri (Omri) is made king: He builds Samaria: follows the ways of Jeroboam: and dying in his sins, is succeeded by his son Achab (Ahab,) who marrying Jezebel, brings in the worship of Baal, the idol of the Phenicians, and becomes the very worst of all the kings of Israel; destroying the altars of the Lord, by the suggestion of his wife, and killing the prophets. At which time Abdias (Obadiah) the king's steward,

an eminent servant of God concealed in caves, and fed with bread and water, no fewer than one hundred of those holy men. *Chap. xviii. 13.*

Chap. xvii. Elias (Elijah) the prophet shuteth up heaven from raining, he is miraculously fed by ravens. And afterwards by a widow of Sarephta. He raiseth the widow's son to life.

Chap. xviii. Elias cometh before Achab; and all Israel being assembled to mount Carmel, he convinceth Jezabel's false prophets, by bringing fire from heaven upon his sacrifice: and obtaineth rain by his prayers. 'v. 21. Elias coming to all the people, said: How long do you halt between two sides? If the Lord be God follow him, &c.' Christians, let us take these words as spoken to ourselves: and if the Lord be our God indeed, let us follow him in good earnest, and not pretend to reconcile his service with that of his mortal enemies, the world, the flesh, and the devil.

Chap. xix. v. 7. Elias fleeing from Jezabel is fed by an Angel in the desert: and *in the strength of this food* (as a figure of the bread of life which we receive in the Blessed Sacrament) *he walks forty days and forty nights, unto the mount of God Horeb.* O my soul, Christ is the true bread, which comes down from heaven: on this bread thou must feed during thy journey thro' this wilderness of the world, if thou wouldst arrive safely at the mountain of a happy eternity. Observe also in the vision of God, with which Elias was favored, (v. 11, 12.) that the Lord was not in the violent storm of wind, nor in the earthquake, nor in the fire, but he came with the whistling of a gentle air; as better expressing the sweetness and calmness of his divine operations in the soul, which are never turbulent; but gentle and peaceable.

Chap. xx. The Syrians depending on their strength and number, are twice defeated by Achab (encouraged by a prophet of the Lord) with a very small force,

to

to shew that the Lord loves to humble the proud, tho' it be sometimes by wicked instruments.

Chap. xxi. Naboth, for refusing to part with his vineyard, is by the contrivance of Jezabel, accused by false witnesses, and stoned to death: upon which Elias denounces heavy judgments from God, both upon Achab and Jezabel. *v. 19, &c.* Thus saith the Lord: In this place wherein the dogs have licked the blood of Naboth, they shall lick thy blood also.--Behold I will bring evil upon thee, and I will cut down thy posterity--and I will make thy house like the house of Jeroboam the son of Nabat, and like the house of Baasa the son of Ahias; for what thou hast done to provoke me to anger, and for making Israel to sin. And of Jezabel also the Lord spoke saying; the dogs shall eat Jezabel in the field of Jezrahel, *&c.* Howsoever upon Achab's humbling himself, in fasting and putting on hair-cloth; God was pleased to put off for a time the execution of this sentence.

Chap. xxii. The good king Josaphat (Jehoshaphat) succeeds his father Aza in the kingdom of Judah. He is invited by Achab to go with him to fight against the Syrians in Ramoth Galaad: where Achab believing his false prophets rather than Micheas the prophet of the Lord, is slain in his chariot; which is brought back and washed in the pool of Samaria, the dogs licking up his blood.

4. KINGS, *alias* 2. KINGS.

THIS book continues the history and succession of the kings of Israel, and of Judah down to the captivity.

Chap. i. Ochozias succeeding his father Achab, and walking in all his ways, is quickly overtaken by divine justice. In his illness he sends to consult Beelzebub, upon

upon which ‘*v. 16. Elias saith to him.*’ Thus saith the Lord : because thou hast sent messengers to consult Beelzebub the God of Accaron, as though there was not a God in Israel, of whom thou mightest inquire the word ; therefore from the bed on which thou art gone up, thou shalt not come down, but thou shalt surely die.’ O see Christians the dreadful consequence of turning our backs upon the Lord, to seek for knowledge, health or help, from the enemy or any of his agents or instruments : and beware of all superstitious practices. Joram (Jehoram) succeeds his brother Ochozias in the kingdom.

Chap. ii. The Lord designing to take away Elias, his disciple Eliseus (Elisha) refuses to part with him. Elias by striking the waters with his cloak divideth the river Jordan ; so that they both pass thro’ on dry land. Elias is taken up in a fiery chariot, and his double spirit rests upon Eliseus : upon which the sons of the prophets (a set of religious men of whom there is frequent mention in this book) pay him a religious veneration. He heals the waters of Jericho by casting in salt. The boys of Bethel, the chief seat of the calf worship, are devoured by bears for mocking the prophet.

Chap. iii. The kings of Israel, Juda and Edom, warring against Moab, are in distress for want of water ; which Eliseus miraculously procureth without rain, and prophesieth victory.

Chap. iv. v. and vi. Relate divers other miracles of Eliseus : particularly his raising the dead child to life ; his healing Naaman the Syrian of his leprosy (whilst Giezi the servant of the prophet for taking gifts of Naaman, is struck with his disease ;) his making iron to swim, &c. The king of Syria sends an army to apprehend the prophet in Dothan. ‘*v. 15: &c.* And the servant of the man of God---seeing an army round about the city, and horses and chariots--cries out, alas, alas, alas my Lord, what shall we do

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But he answered: Fear not, for there are more with us than with them. And he prayed, and said: Lord open his eyes that he may see. And the Lord opened the eyes of the servant, and he saw: and behold the mountain was full of horses and chariots of fire round about Eliseus, *to protect him.* See my soul how the Lord guards his servants: and fear thou nothing but offending him, and forfeiting his protection by sin. v. 18, &c. The Lord at the prayer of the prophet, strikes the Syrians with blindness; so that they neither knew him, nor the place where they were: and Eliseus said to them: *follow me and I will shew you the man whom you seek.* So he led them into Samaria, where when their eyes were opened, they found themselves surrounded with a greater power. Yet the prophet would not suffer any violence to be offered to them; but ordered a great provision of meats to be set before them, and sent them away to their master.

Chap. vii. When the Syrians besieging Samaria had reduced the city to such streights by famine, that mothers were brought to eat their own children, Eliseus prophesies, v. 1. 'Hear ye the word of the Lord: To-morrow about this time a bushel of fine flower shall be sold for a stater (2s. 6d. English) and two bushels of barley for a stater, in the gates of Samaria. v. 2. Then one of the Lords, upon whose hand the king leaned, answering the man of God, said if the Lord should make floodgates in heaven, can that possibly be which thou sayest? And he said thou shalt see it with thy eyes; but shalt not eat thereof.' This prediction was verified, by the Lord's causing that night a noise to be heard in the Syrian camp, as of a very great army coming upon them; and striking them with such a panic, as to flee away, and to leave all their provisions, and all things else behind them: upon which presently ensued the plenty foretold by the prophet: but the incredulous nobleman being

being appointed by the king to stand at the gate, lost his life, being troden under foot, by the press of the people.

Chap. viii. The impious Joram succeeds his pious father Josaphat, in the kingdom of Judah : and dying miserably after eight years, is succeeded by his son Ochozias, a worshipper of Baal, who is cut off, after one years reign.

Chap. ix. Jehu, by commission from Eliseus the prophet, is anointed king of Israel ; with orders to extirpate the house of Achab. He kills Joram king of Israel and Ochozias king of Judah : and orders Jezabel to be thrown down headlong out of her window: She is devoured by the dogs.

Chap. x. Jehu destroyeth all the sons of Achab, and all his offspring : He totally abolishes the worship of Baal : but unhappily sticks to the calves of Jeroboam. Israel is dreadfully ravaged, in punishment of their sins ; by Hazael king of Syria, according to the prediction of Eliseus. Jonadab the father of the Rechabites flourishes at this time : of whom see Jeremiah xxxi. O how many instances have we in scripture history, of the judgments of God upon the wicked : and of his extraordinary favor to the good.

Chap. xi, and xii. Athalia the mother of Ochozias, after the death of her son, destroys the royal family of Judah, and holds the kingdom for seven years. Joas alone is withdrawn from her tyranny, and by the means of Joiada the high priest is made king. Athalia is slain and the worship of Baal is abolished. The temple is repaired by Joas : who after forty years reign (after the death of Joiada declining to idolatry) is slain by his servants.

Chap. xiii. Joachaz succeeds his father Jehu in the kingdom of Israel, is grievously afflicted by the king of Syria ; but calling upon the Lord is delivered : yet he leaves not the calves of Jeroboam. His son Joas succeeds him, and walks in his footsteps. He visits

visits the prophet Eliseus upon his deathbed : and receives from him an assurance of victory over the Syrians. Eliseus dies, and is buried : and a dead man is raised to life by the touch of his bones.

Chap. xiv, &c. Amasias is king of Judah : he overcomes the Edomites : but is overcome by Joas king of Israel : He is slain by his servants : and Azarias (or Ozias) his son succeeds him ; who after a prosperous reign, is struck with leprosy in punishment of his usurping the priestly function. He has for his successor his son Joatham. Jeroboam the second succeeds his father Joas, in the kingdom of Israel ; and restores all the borders of Israel, according to the prediction of Jonas the prophet ; yet forsakes not the calf worship. His son and successor Zacharias is slain by Sellum ; who after one months reign is deprived both of his life and kingdom by Manahem ; who reigns ten years, and has for his successor his son Phaceia ; who after two years reign is killed by Phacee the son of Romelia ; who reigns twenty years, and then is deposed and slain by Osee the son of Ela. These kings of Israel, all did evil in the sight of the Lord : and for their sins, and the sins of the people ; the Lord delivered Israel into the hands of the kings of Assyria ; who carried them away into captivity : and placed other inhabitants in Samaria in their stead ; These new comers introduced a strange mixture of religion there, worshipping the Lord, and their own pagan deities at the same time.

In the kingdom of Judah, after the death of the good king Joatham, his son and successor Achaz (Ahaz) declined to idolatry : and after an unhappy reign of sixteen years, dying left the kingdom to his son Ezechias.

Chap. xviii. v. 3, &c. ' Ezechias (Hezekiah) did that which was good before the Lord ; according to all that David his father had done. He destroyed the high

high places, and broke the statutes in pieces, and cut down the Groves, and broke the brazen serpent, which Moses had made: for till that time the children of Israel burnt incense to it. He trusted in the Lord the God of Israel--and he stuck to the Lord, and departed not from his steps, but kept his commandments--wherefore the Lord also was with him: and in all things to which he went forth, he behaved himself wisely.' O 'tis good to stick close to the Lord! He is good indeed to them that sincerely seek him. Sennacherib king of the Assyrians at this time, with an immense army, invaded Judea, and sought to make himself master of Jerusalem, blaspheming the Lord. But Ezechias was safe under the divine protection, of which he was assured by the prophet *Isaias*.

Chap. xix. v. 6, 7. 'Thus saith the Lord: be not afraid for the words which thou hast heard, with which the servants of the king of the Assyrians have blasphemed me. Behold I will send a spirit upon him---and he shall return into his own country, and I will make him fall by the sword, in his own country. *And v. 32, &c.* He shall not come into this city, nor shoot an arrow into it, nor come before it with shield nor cast a trench about it. By the way that he came he shall return: and into this city he shall not come saith the Lord. And I will protect this city, and I will save it for my own sake and for David my servant's sake. And it came to pass that night, that an Angel of the Lord came, and slew in the camp of the Assyrians a hundred and eighty five thousand. And when he arose early in the morning he saw all dead bodies. And Sennacherib king of the Assyrians departing went away, and he returned and abode in Nineve. And as he was worshipping in the temple of Nesroch his God, Adramelech and Sarasar his sons slew him with the sword, &c.' O how great is the mercy of our Lord in favor of his servants! O how terrible is his avenging justice in the punishment of his enemies.

Chap. xx. Ezechias being grievously sick, is bid by the prophet Isaias to set his house in order; and to prepare himself for death. A necessary lesson at all times is this, to keep our inward house in order; and to be always prepared for that uncertain hour, which shall send us away to our eternal home. Upon his prayers and tears he obtains a reprieve of fifteen years, and is healed by the prophet. Moreover a wonderful sign is wrought in his favor by the sun's returning back ten degrees. The king of Babylon sends an embassy to him on this occasion; Ezechias takes a great complacency in this embassy; and shews all his treasures to the ambassadors. For which he is reproved by the prophet Isaias, who foretelleth to him the Babylonish captivity. See my soul, and beware of this unhappy vice of vain glory; which is apt to steal in this manner into the most religious minds.

Chap. xxi. Manasses succeeds his father Ezechias: and is wicked beyond all that had been before him: so far as to set up an idol in the temple, and to build up sacriligious altars in both courts of the temple; to follow all kind of superstitious abominations; and to fill Jerusalem with innocent blood. Upon which account the Lord denounces by his prophets the dreadful evils that should come upon Judah and Jerusalem, who had joined with him in his sins: which punishments, neither his own repentance, nor all the zeal and piety of his grandson Josias, were able to avert. So true it is, that the temporal punishment due to sin is not always remitted when the guilt of the sin is remitted. This apostacy of the people under Manasses was not so general as to hinder the church of God from being still visible, as well in the prophets mentioned, v. 10. as in the martyrs, whose blood he shed, v. 16. and the priests of the race of Sadoc to whom the Lord gives testimony, Ezekiel xliv. that they stood firm in the worst of times, Amon succeeds
his

his father Manasses, and imitating his Crimes (but not his repentance) is slain by his own servants after two years reign.

Chap. xxii, and xxiii., Josias the son of Amon a godly prince, restores religion, and utterly abolishes idolatry and superstition, not only out of Judah, but also out of the cities of Samaria. He celebrates also a most magnificent Passover or passover, such as never had been before in the time of any of the kings: and he has this character from the spirit of God, *Chap. xxiii, &c.* 'There was no king before him like unto him, that returned to the Lord with all his heart, and with all his soul, and with all his strength--neither after him did there arise any like him. And yet the Lord turned not away from the wrath of his great indignation--kindled against Judah, because of the provocations with which Manasses had provoked him, &c.' After one and thirty years reign, Josias going out unadvisedly to fight against Nechao king of Egypt was slain in battle: and his son Joachas, whom the people made king in his stead, not walking in his father's footsteps, but in the evil ways of the former kings, after three months reign was deposed by king Nechao and carried away into Egypt.

Chap. xxiv. Joakim the son of Josias was made king by Nechao in the place of his brother, and was a very wicked prince. He killed the prophet Urias: and sought the life of Jeremias: who denounced the judgments of God against him and his people. (See Jeremiah xxii, xxvi, and xxxvi.) Against him came up king Nabuchodonosor and led him bound in chains to Babylon. (2. Chronic. xxxvi 6.) His son and successor Joachin alias Jechonias, doing also evil in the sight of God, after three months reign, was by the same king carried likewise away captive to Babylon, with his nobles and judges and many thousands of his people: where he lived to repent (Baruch i. 3, &c.)

and to be exalted after the death of Nabuchodonosor, by his successor Evilmerodach.

Chap. xxv. Sedecias (Zedekiah) uncle to Joachin was made king in his stead, swearing fidelity to the king of Babylon : but breaking his oath, and doing otherwise evil in the sight of the Lord, he brought upon himself and his people the Chaldean army, and all the miseries of war, famine, and pestilence, described by the prophets Jeremias and Ezekiel. In the eleventh year of his reign Jerusalem was taken ; and he fell into the hands of Nabuchodonosor, who slew his sons before his face, then pluck'd out his eyes and brought him bound with chains to Babylon. He slew also all his chief men, and carried the rest into captivity, after destroying the city, and burning the temple. And thus divine justice, so long provoked by a stiff-neck'd people put a final period to the kingdom of Judah !

I. CHRONICLES.

THESE books which the Hebrews call *Dibre Hajamim*, that is *the words of the days*, or the *Chronicles*, are called by the Greeks *Paralipomenon* ; because they contain the history of many things, which had been passed over (as that word implies) in the books of Kings. The first part of the first book, down to the tenth chapter, consists chiefly of divers genealogies : the other chapters give the history of the reign of king David ; and especially his regulations with regard to the temple that was to be built by his son Solomon.

Chap. xvi. When David had brought the ark into the tabernacle he had prepared for it. v. 4. &c. ' He appointed Levites to minister before the ark of the Lord, and to commemorate his works, and to glorify

glorify and praise the Lord God of Israel. Asaph the chief, &c. and Jehiel over the instruments of psaltery and harps; and Asaph to sound with cymbals. But Banaias and Jeziel the priests to sound the trumpet continually before the ark of the covenant of the Lord: In that day David made Asaph the chief to give praise to the Lord with his brethren, &c. Here are inserted psalms of praise, which they were to sing: and in the conclusion. v. 34, &c. 'Give ye glory to the Lord, for he is good: for his mercy endureth for ever. And say ye: Save us, O God our Saviour: and gather us together, and deliver us from the nations, that we may give glory to thy holy name, and may rejoice in singing thy praises. Blessed be the Lord the God of Israel from eternity to eternity: and let all the people say Amen, and sing a hymn to God.' O let us all admire, and to the best of our power imitate the devotion of this great prince: and say *Amen* to all his praises of the Lord, and to those of all the Saints and Angels.

Chap. xxii. Contains the charge given by David to his son Solomon, with regard to the building of the temple (which he himself was not allowed to build; because he had shed much blood) and the preparations he had made for it. v. 14. 'Behold I in my poverty, *said he*, have prepared the charges of the house of the Lord: of gold one hundred thousand talents; and of silver a million of talents, &c. an immense sum! But all seemed little, to this most religious prince, which he gave to God and religion.

See Chap. xxiii. xxiv. and xxv, &c. The divisions of the Levites, the priests, and the musicians into their courses and several offices, for the service of the temple, and for the perpetually carrying on the worship and praise of the Lord in his house.

Chap. xxviii. Contains David's speech in a solemn assembly of his people; and his exhortation to Solomon, &c. v. 2. &c. 'The king rising up and standing

said: Hear me my brethren, and my people, &c. in the hearing of our God: keep ye, and seek all the commandments of the Lord our God---And thou my son Solomon, know the God of thy father, and serve him with a perfect heart, and a willing mind: for the Lord searcheth all hearts, and understandeth all the thoughts of minds. If thou seek him, thou shalt find him: but if thou forsake him, he will cast thee off for ever.' O my soul, see thou give ear to these divine lessons: O seek and serve thy God with thy whole heart, and he will be thine for ever. v. 11, &c. 'And David gave to Solomon his son, a description of the porch, and of the treasures---as also of all the courts---and of the chambers round about, &c. &c. All these things, said he, came to me written by the hand of the Lord, that I might understand all the works of this pattern.' So that the whole plan of the temple was given by David to Solomon, according to the model which God had revealed to him. The Son of God has revealed to us in the gospel, the plan by which our souls are to be made his eternal temples: let us diligently look on, and carefully follow in the practice of our lives this blessed model.

Chap. xxix. After David had, both by word and example, encouraged the assembly to contribute liberally towards the building of the temple: seeing how willingly and heartily they all made their offerings, v. 9, 10, &c. 'he rejoiced with a great joy. And he blessed the Lord before all the multitude, and he said: Blessed art thou O Lord, the God of Israel our father from eternity to eternity. Thine, O Lord, is magnificence and power, and glory and victory; and to thee is praise: for all that is in heaven, and in earth is thine: thine is the kingdom O Lord: and thou art above all princes. Thine are riches, and thine is glory. Thou hast dominion over all, in thy hand is power and might, &c. Now therefore our
God

God we give thanks to thee : and we praise thy glorious name. Who am I, and what is my people, that we should be able to promise thee all these things. All things are thine, and we have only given thee what we received at thy hand. For we are sojourners before thee and strangers, as were all our fathers : Our days upon earth are as a shadow, and there is no stay. O Lord our God, all this store that we have prepared to build thee a house, for thy holy name, is from thy hand, and all things are thine. I know, my God, that thou provest hearts and lovest simplicity (*single-heartedness and sincerity*) wherefore I also in the simplicity of my heart have joyfully offered all these things : and I have seen with great joy thy people here present offer thee their offerings. O Lord God of Abraham, and of Isaac, and of Israel our fathers, keep for ever this will of their hearts, and let this mind remain always for the worship of thee. And give to Solomon my son a perfect heart, that he may keep thy commandments, &c. And David commanded all the assembly : Bless ye the Lord our God,' &c. Excellent sentiments and dispositions, worthy of this religious prince, *the man according to God's own heart !*

2. CHRONICLES.

THE first nine chapters contain the history of the reign of Solomon : as in the third book of *Kings*. The rest give an account of the kings of Judah only : chiefly with regard to things that had been omitted in the books of *Kings*.

Chap. xi, and xii. Describe the reign of Roboam (Rehoboam) the son of Solomon. His kingdom is greatly strengthened, in the three first years, whilst he follows the Lord : but afterwards forsaking the
divine

divine law, he is invaded by Sefac king of Egypt, who takes all his strong holds, and comes to Jerusalem. At which time *Semeias the prophet*, (*Chap. xii. 5, &c.* 'came to Roboam and to the princes of Judah, that were gathered together in Jerusalem, fleeing from Sefac: and he said to them: thus saith the Lord: you have left me, and I have left you in the hand of Sefac. And the princes of Israel and the king being in a consternation, said: the Lord is just. And when the Lord saw they were humbled, the word of the Lord came to Semeias saying: because they are humbled, I will not destroy them---and my wrath shall not fall upon Jerusalem by the hand of Sefac. But yet they shall serve him, that they may know the difference between my service (*O the sweet yoke of the Lord!*) and the service of an earthly kingdom. So Sefac departed from Jerusalem, taking away the treasures of the house of the Lord,' &c. See Christians, how good your God is to them that serve him: and how quickly he is moved to shew mercy to them that humble themselves under his scourges.

Chap. xiii. Contains the history of the reign of Abia, the son of Roboam: and the glorious victory he obtains over Jeroboam, as a reward of his confidence in the Lord. You *say* said Abia to his adversaries, *v. 8. &c.* 'that you are able to withstand the kingdom of the Lord, which he possesseth by the sons of David, and you have a great multitude of people, and golden calves which Jeroboam hath made you for gods.---But the Lord is our God, whom we forsake not, &c. for we keep the precepts of the Lord our God, whom you have forsaken. Therefore God is the leader in our army, and his priests who sound with trumpets, and their sound is against you. O children of Israel fight not against the Lord the God of your fathers, for 'tis not good for you.' O Christians, no: there can be no good for them, that

that wilfully fight against the Lord. Let all wilful sinners remember this truth v. 14, &c. The men of Judah seeing themselves encompassed with the army of Jeroboam (of 800,000 men) 'cried to the Lord: and the priests began to sound with the trumpets---and God terrified Jeroboam and all Israel, that stood against Abia---and they fled before Judah, &c. and there fell of them five hundred thousand valiant men And the children of Israel (*who had revolted from the Lord*) were brought down at that time, and the children of Judah were exceedingly strengthened because they had trusted in the Lord the God of their fathers. ---And Jeroboam was not able to resist any more---and the Lord struck him, and he died.' O how good it is to stick close to the Lord, and to put our whole trust in him: But how desperate a thing to forsake him, and to be forsaken by him.

Chap. xiv. Gives the history of the zeal, and piety of king Asa the son of Abia, and his victory over Zara the Ethiopian, who came against him with a million of men. v. 11, &c. 'Afa called upon the Lord God, and said: Lord, there is no difference with thee, whether thou help with few or with many: help us, O Lord our God: for with confidence in thee, and in thy name, we are come against this multitude. O Lord, thou art our God, let not man prevail against thee. And the Lord terrified the Ethiopians before Afa and Judah, and they fled.---And the Ethiopians fell even to utter destruction for the Lord slew them, and his army fought against them, and they were destroyed.' Behold a miraculous victory obtained by faith and confidence in God.

Chap. xv. v. 1, &c. 'And the spirit of God came upon Azarias the son of Obed: and he went out to meet Afa, and said to him: Hear ye me Afa and all Judah and Benjamin: The Lord is with you, because you have been with him. If you seek him, you shall find; but if you forsake him, he will forsake you.'

O hear

O hear and observe this all ye Christian princes and people. v. 3. * And many days shall pass in Israel without the true God, &c. (*'Tis the case at present of the carnal Jews.*) v. 7. Do you therefore take courage, and let not your hands be weakened: for there shall be a reward for your works.* Yes Christians a reward exceeding great and eternal in heaven.

Chap. xvii, xix, and xx. Relate the piety and zeal of Josaphat the son of Asa; the prosperity of his reign; the care he takes for the instruction of his people; his charge he gives to the judges and to the Levites; and the miraculous victory granted to him, upon his seeking help from the Lord by public prayer and fasting.

Chap. xxi, xxii, and xxiii. Give the history of the wicked reign of Joram son of Josaphat, and the most dreadful judgments of God, with which he is quickly overtaken, as also the short and unhappy reign of his wicked son and successor Ochozias alias Joachaz; and the tyranny of Athalia, who walking in the same footsteps as her husband and son had done, felt in like manner in a short time the heavy hand of God's avenging justice. Which all the wicked have reason to dread.

Chap. xxiv. Joas the son of Ochozias reigneth well whilst he is under the direction of the holy priest Joiada: but after his death, deluded by the flatteries of his courtiers, he forsakes the Lord, and causes Zacharias the son of Joida (who threatened him and his people with the wrath of God,) to be stoned to death in the court of the temple. But within a year the Syrians come upon him, kill all his courtiers and flatterers, and with a handful of men, defeat an infinite multitude; the Lord * delivering them up because they had forsaken him. On Joas also himself they executed shameful judgments. And departing they left him in great diseases, and his servants rose
up

up against him---and slew him in his bed.' O thou art just O Lord; and thy judgment is right!

Chap. xxv, &c. Amasias the son and successor of Joas is good in the beginning of his reign: but having vanquished the Edomites, and brought away their idols, he set them up and worshipped them: and being reprehended by a prophet on that occasion, and threatened with the judgments of God, he would not hearken to him. Wherefore he was soon after overthrown and taken prisoner by Joas king of Israel: and at length slain by his own subjects.

Ozias, alias Azarias the son of Amasias reigneth prosperously: for *he sought the Lord*, under the conduct of Zacharias the Seer: and as long as he sought the Lord he directed him in all things, and made his reign happy. But being elevated with prosperity, he attempteth to offer incense (a function which belonged to the priests alone) in the sanctuary of the Lord: and is immediately struck with a leprosy, which he carries with him to the grave. A lesson to princes not to interfere with the offices of priests. Joatham son of Ozias is a good prince, and is *strengthened by the Lord, because he had made his ways right before the Lord his God.* But his son Achaz (Ahaz) is very wicked, and therefore very unhappy. His successor Ezechias (Hezekiah) restores religion again, which his father had turned out of doors; he abolishes idolatry, and strongly invites all Israel to return to the Lord. God gives him his blessing, and works wonders in his favor. His son Manasses is wicked beyond all that had been before him. In punishment of his sins, he falls into the hands of the Assyrians, and is carried away in chains to Babylon: where being in the extremity of misery, he enters into himself, and becomes a sincere penitent; and praying to the Lord is brought back again to his kingdom; and relapses no more into his former sins. His son Amon imitating his sins, but not his repentance, within two
years

years falls a victim to the divine justice, and is slain in his sins. His good son Josias purifies the land from all idolatry, repairs the temple, and renews the covenant with the Lord God. But after his death his successors Joachaz, Joakim, Joachin and Sedecias, walk not in his footsteps ; but turning their backs upon the Lord, are delivered up by him into the hands of their enemies ; and the people are carried captives to Babylon.

I. ESDRAS or EZRA.

THIS holy priest and doctor of the law relates in the first six chapters, how after the seventy years captivity in Babylon, foretold by the prophet Jeremias, Cyrus king of the Persians (to fulfil the prophesy of Ilaias.) In the first year of his reign, released the people of God from their captivity, with license to return, and to build the temple in Jerusalem ; and ordered the holy vessels to be restored to them, which Nabuchodonosor had brought away from thence : and how the people returning (to the number of forty two thousand) under the conduct of Zorobabel grandson to king Jechonias, and Josue or Jesus the high priest, built an altar for the daily sacrifices, and laid the foundations of the temple ; but by the opposition of the Samaritans were hindered from proceeding in the work, till the second year of king Darius (the son of Hystaspes) when being encouraged by the prophets Aggeus and Zacharias, and favored by the king, they went on with the building, which they finished in the sixth year of the reign of the same king, and solemnly dedicated to the Lord.

Chap. vii, and viii. Esdras goeth up from Babylon to Jerusalem to teach and assist the people, with a gracious

gracious decree of king Artaxerxes, (for which he gives glory and thanks to the Lord) and by fasting and praying he obtains of God a prosperous journey for himself and his companions.

Chap. ix. When he comes to Jerusalem he finds, that many of the people had transgressed by marrying with strangers and unbelievers; which was forbidden by the law of the Lord; and was infiniteley pernicious in its consequences. Now see in what manner this zealous and charitable priest mourns for this their transgression; with the confession and prayer he makes on this occasion. *v. 3. &c.* 'When I had heard this word, I rent my mantle, &c. and I sat down weeping. And there were assembled to me all that feared the God of Israel, because of the transgression of them that were come from the captivity, and I sat sorrowful until the evening sacrifice. And at the evening sacrifice---I fell upon my knees, and spread out my hands to the Lord my God, and I said: my God I am confounded and ashamed to lift up my face to thee: for our iniquities are multiplied over our heads: and our sins are grown up even unto heaven, &c. and for our iniquities, we and our kings and our priests have been delivered---to the sword, and to captivity, and to spoil, and to confusion of face, as it is at this day. And now as a little and for a moment, has our prayer been made before the Lord our God, to leave us a remnant---in his holy place, and that our God would enlighten our eyes, and would give us a little life in our bondage, &c. And now O our God what shall we say after this? For we have forsaken thy commandments, (*by taking strange wives contrary to thy prohibition*)---Art thou then angry with us unto utter destruction, not to leave us a remnant to be saved? O Lord God of Israel thou art just: for we remain yet to be saved, as at this day. Behold we are (*here lying prostrate*) before thee in our sin, for there can be no standing before thee in this matter.'

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Christians,

Christians, let these be your dispositions; as often as you have reason to apprehend the wrath of God is enkindled against you or yours by sin.

Chap. x. v. 1. 'Now when Esdras was thus praying and beseeching and weeping, and lying prostrate before the temple of God, there was gather'd to him of Israel an exceeding great assembly---and the people wept with much lamentation, &c.' Happy tears, which by bringing on a thorough conversion, and a steady resolution, confirmed by an oath, of amendment for the future, effectually turned away the wrath of God. In this example of Esdras, praying, fasting and mourning for the people's transgression, (v. 6.) every good priest may see what ought to be his way of thinking and of acting when he sees God offended by publick crimes; more especially of those who are committed to his charge. And in this extraordinary caution of the law of God against marriages with those of other nations, all Christians may see how disagreeable to piety and religion are the marriages of the faithful with unbelievers, of any denomination whatsoever.

2. ESDRAS or NEHEMIAS.

CHAP. i. Nehemias being cup-bearer to king Artaxerxes Longimanus, hearing the miserable state of his countrymen in Judea, lamenteth, fasteth, and prayeth to God for their relief. v. 4, 5. &c. 'I sat down, *saith he*, and wept and mourned for many days: and I fasted and prayed before the face of the God of heaven. And I said: I beseech thee, O Lord God of heaven, strong, great and terrible, who keepest covenant and mercy with them that love thee and keep thy commandments: let thy ears be attentive and thy eyes open, to hear the prayer of thy servant, which I pray before thee, now,
and

night and day for the children of Iſrael thy ſervants : and I confeſs the ſins of the children of Iſrael by which they have ſined againſt thee: I and my father's houſe have ſined, we have been ſeduced by vanity, &c. *Tet remember O Lord* theſe are thy ſervants, and thy people, whom thou haſt redeemed, &c. I beſeech thee, O Lord, let thy ear be attentive to the prayer of---thy ſervants, who deſire to fear thy name. And direct thy ſervant this day, and give him mercy before this man, (*the king.*) Chriſtians learn from this inſpired prayer, with what fervor and humility, you are to addreſs yourſelves to the Lord, in your diſtreſſes of ſoul or body, learn to join penance and confeſſion of your ſins with your prayer on theſe occaſions.

Chap. ii. Nehemias obtains a liſenſe from the king to go, and rebuild the walls of Jeruſalem. Obſerve v. 4, 5. how at the ſame time, that he was making his requeſt to the king, he was praying in his heart to the God of heaven, and learn to do the like in all thou takeſt in hand : it will be the beſt means to ſucceed, by obtaining God's bleſſings on thy undertakings.

Chap. iii, iv, &c. The building of the walls is begun, carried on in ſpight of the oppoſition of all the neighbouring nations, and finiſhed in two and fifty days. all the enemies being obliged to acknowledge in this work the hand of God. (*Nehem. vi. 16.*) It is remarkable that the people of God on this occaſion fearing the aſſaults of their enemies, who were obſtinately bent upon hindring the building, were obliged to have their arms with them, and ſometimes to build with one hand, and to hold their ſwords in the other. *Chap. iv. 16, 17.* Thus the Chriſtian, who is to build himſelf an eternal houſe, in ſpite of the oppoſition of the world, of the fleſh, and of the devil, muſt always carry about with him his ſpiritual arms to reſiſt all their aſſaults, or his building will never advance.

Chap. v. Nehemias being made governour by the king, rebukes the nobles and the magistrates for their oppressing the poor, and for their taking usury: and obliges them to swear that they will not go on in this guilt, but restore all they had taken.

Chap. viii. Esdras readeth the law in the hearing of all the people, during the octave of the feast of Tabernacles: they are moved to tears by hearing the word of God: but are comforted by Nehemias, and are exhorted to rejoice in the Lord.

Chap. ix, and x. The people do penance for their sins, with fasting and sackcloth. They make a solemn public confession of all God's benefits to their nation on the one hand; and of all their sins and ingratitude on the other: and enter into a covenant, to observe the law of God, and keep his commandments for the future, and to make provisions for the house of God, and for his ministers. To which covenant they all subscribe.

Chap. xii. Describes the solemnity of the dedication of the wall, and of the praises and sacrifices offered to the Lord on that occasion. And here comes in the succession of the high priests from the releasing of the captivity, down to Jeddoa. We shall add, in order to shew the succession of the church, those also that came after them, down to the time of the Machabees. 1. Josue or Jesus. 2. Joacim. 3. Eliafib. 4. Joiada. 5. Jonathan. 6. Jeddoa supposed to be the Jaddus revered by Alexander the great. 7. Onias i. 8. Simon son of Onias praised Ecclus. li. 9. Eleazar, who sent the 72 interpreters to king Ptolemy. 10. Onias ii. 11. Simon ii. 12. Onias iii. praised. 2. Machab. iii. After whom the tyrant Antiochus intruded Jason, Menelaus, and Alcimus, under whom the temple was profaned; which was purged by the Machabees: whose descendants were both high priests and princes till Herod's reign.

TOBIAS

TOBIAS or TOBIT.

CHAP. i. Is recounted Tobias's early piety and charity : and Chap. ii. His diligence in burying the dead ; and his patience under his blindness. v. 13, 14. ' He repined not against God---but continued immoveable in the fear of God : giving thanks to God all the days of his life.' Christians, let us learn, under all our trials and afflictions, the like way of thinking, and speaking. v. 18. *We are*, said he, *the children of Saints* : (even of the Saint of Saints Christ Jesus,) and look for that life which God will give to them, that never change their faith from him And therefore we must endure temporal evils, for eternal rewards.

Chap. iii. v. 2, &c. ' Thou art just O Lord, (*said Tobias in his prayer*) and all thy judgments are just : all thy ways are mercy, and truth, and judgment. And now O Lord think of me, and take not revenge of my sins, neither remember my offences, nor those of my parents. For we have not obeyed thy commandments, &c. O Lord great are thy judgments, because we have not done according to thy precepts, and have not walked sincerely before thee. And now O Lord do with me according to thy will, &c..

v. 13, &c. ' Blessed is thy name O God of our fathers (*said Sara the daughter of Raguel in the conclusion of her devotions*,) who when thou hast been angry wilt shew mercy, and in the time of tribulation forgive the sins of them that call upon thee. To thee, O Lord, I turn my face ; to thee I direct my eyes.---Thou knowest, O Lord that I never coveted a husband, and have kept my soul clean from all lust. Never have I joined myself with them that (*wantonly*) play. Neither have I made myself partaker with them that walk in lightness. But a husband I con-

sented to take, with thy fear not with my lust. And either I was not worthy of them; or they perhaps were not worthy of me: because perhaps thou hast kept me for another man. For thy counsel is not in man's power. But this every one is sure of that worshipeth thee; that his life if it be under tryal, shall be crowned: and if it be under tribulation, it shall be delivered: and if it be under correction, it shall be allowed to come to thy mercy. For thou art not delighted in our being lost: because after a storm thou makest a calm, and after tears and weeping thou pourest in joyfulness. Be thy name O God of Israel blessed for ever.' O let us all enter into the sentiments of these inspired prayers.

Chap. iv. v. 4, 6, &c. All the days of thy life have God in thy mind, *said Tobias to his son*, and take heed thou never consent to sin; nor transgress the commandments of the Lord our God. Give alms out of thy substance, and turn not away thy face from any poor person: for so it shall come to pass that the face of the Lord shall not be turned from thee. According to thy ability be merciful. If thou have much give abundantly: if thou have but little, take care even so to bestow willingly a little. For thus thou storest up to thyself a good reward for the day of necessity. For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness---Take heed to keep thyself, my son from all fornication, &c. Never suffer pride to reign in thy mind, or in thy words, for from it all perdition took its beginning---See thou never do to another, what thou wouldst hate to have done to thee by another, &c. Seek counsel always of a wise man. Bless God at all times and desire of him to direct thy ways, and that all thy counsels may abide in him.--Fear not my son: we lead indeed a poor life, but we shall have many good things if we fear God, and depart from sin, and do that which is good.' So far the instructions of holy Tobias to his

his son: worthy to be engraved in the hearts of all Christians.

Chap. vi. v. 16, &c. 'I will shew thee, *said the Angel to young Tobias*, who they are over whom the devil can prevail. For they who in such manner receive matrimony as to shut out God from themselves and from their mind, and to give themselves to their lust as the horse and mule which have not understanding; over them the devil hath power. But thou shalt take the virgin with the fear of the Lord, moved rather for love of children, than for lust, that in the seed of Abraham thou mayst obtain blessing in children.' O that all married people would ever remember these heavenly documents.

Chap. viii. v. 5. 'We are the children of Saints, and we must not be joined together like heathens that know not God.' O Christians remember these lessons.

Chap. xi. v. 7. 'Raphael said to Tobias: As soon as thou shalt come into thy house, forthwith adore the Lord thy God: and giving thanks to him, go to thy father and kiss him. And immediately anoint his eyes, &c. and thy father shall see the light of heaven.' See my soul, how the first thing to be done was to worship and give thanks to God: do thou the like in all thy undertakings.

Chap. xii. v. 6, &c. Bless ye the God of heaven, said the Angel. Give glory to him in the sight of all that live: because he hath shewed his mercy to you. For it is good to hide the secret of a king: but honorable to reveal and confess the works of God. Prayer is good with fasting and alms, more than to lay up treasures of gold: for alms delivereth from death --purgeth away sins, and maketh to find mercy and life everlasting. But they that commit sin and iniquity are enemies to their own soul.--When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, &c. I offered thy prayers to
the

the Lord. And because thou wast acceptable to God, it was necessary that temptation (*tribulation*) should prove thee. And now the Lord hath sent me to heal thee, &c. For I am the Angel Raphael, one of the seven who stand before the Lord---Peace be to you, fear not. When I was with you, I was there by the will of God: bless ye him, and sing praises to him. I seemed indeed to eat and drink with you: but I use an invisible meat and drink, which cannot be seen by men. It is time therefore that I return to him that sent me: but bless ye God, and publish all his wonderful works.' So far these documents truly worthy of an Angel.

See *Chap.* xiii. v. 12. The canticle of praise by Tobias senior.

JUDITH.

THIS book contains the history of the delivery of the people of God from impending ruin by the holy widow Judith.

Chap. viii. v. 22, &c. 'Remember how our father Abraham was tempted, and being proved by many tribulations was made the friend of God: so Isaac, so Jacob, so Moses, and all that have pleased God, have passed thro' many tribulations, remaining faithful. But they that did not receive the trials, with the fear of the Lord, but uttered their impatience, and murmuring against the Lord: were destroyed by the destroyer, and perished by serpents. As for us therefore--esteeming these things to be less than our sins deserve, let us believe that these scourges of the Lord, with which like servants we are chastized, have happened for our amendment, and not for our destruction.' So far holy Judith, in her discourse to the ancients

ancients of Bethulia, encouraging them to patience, and confidence in God,

Chap. x. v. 16. ‘Thy power, O Lord, is not in a multitude, (*said she in her prayer to the Lord*) nor is thy pleasure in the strength of horses, nor from the beginning have the proud been acceptable to thee: but the prayer of the humble and meek hath always pleased thee.’ O teach us, Lord, to be meek and humble: and we shall have nothing to fear: for thou wilt be ever with the meek and humble.

Chap. xiii. v. 6, &c. ‘Judith stood before the bed (*of Holofernes*) praying with tears, and the motion of her lips in silence, saying: strengthen me O Lord God of Israel: and in this hour look on the works of my hands, &c. *v. 9.* She took him by the hair of his head, and said: strengthen me O Lord God at this hour.’ See my soul, from whence thou art to expect, and to call for strength in all thy undertakings. *v. 13.* ‘Open the gates, *said Judith*, for the Lord is with us. *v. 17.* Praise ye the Lord our God, who hath not forsaken them that hope in him. *v. 21.* Give all of you glory to him, because he is good. because his mercy endureth for ever. *v. 22.* And they all adored the Lord, &c.’ Thus ought we to say: thus ought we to do: whenever God is pleased to shew us favor: and thus to give all glory to him alone for ever.

ESTHER.

THIS book shews forth in a particular manner the wonders of God’s Providence in favor of his people: in delivering them from utter destruction, by the means of queen Esther and her uncle Mardo-chai.

Chap.

Chap. xiii. v. 9, &c. The prayer of Mardochai. 'O Lord, Lord, Almighty King; for all things are in thy power, and there is none that can resist thy will, if thou determine to save Israel. Thou hast made heaven and earth, &c. Thou art Lord of all, and there is none that can resist thy majesty. Thou knowest all things, &c. And now O Lord, O King, O God of Abraham have mercy on thy people---despise not thy portion, which thou hast redeemed---be merciful to thy lot and inheritance---that we may live and praise thy name O Lord, and shut not the mouths of them that sing to thee.' O let the people of God ever pray in this manner, in the time of persecution, or tribulation.

Chap. xiv. The prayer of Esther. *v. 3, &c.* 'O my Lord, who alone art our King--we have sinned in thy sight, and therefore thou hast delivered us into the hands of our enemies---thou art just O Lord, &c. *v. 11.* Give not O Lord, thy scepter to them that are not (*viz. idols and false gods*) Remember O Lord, and shew thyself to us, in the time of our tribulation, &c. *v. 15, &c.* Thou knowest that I hate the glory of the wicked--that I abominate the sign of my pride and glory, which is upon my head in the days of my public appearance, &c. and that thy handmaid hath never rejoiced, since I was brought hither, unto this day, but in thee O Lord.' O how true it is that there is nothing in this miserable world capable of giving true joy to the soul, but the love and service of God! And that all things else are distastful, to the soul that has begun to relish God.

J O B.

CHAP. i. *v. 20, 21.* 'Job fell down upon the ground and worshipped, and said: (*upon receiving the news of his losses*) Naked came I out of my mother's

mother's womb, &c. the Lord gave, and the Lord hath taken away : as it hath pleased the Lord, so it is done : blessed be name of the Lord.

Chap. ii. v. 10. ' If we have received good things at the hand of God, why should we not receive evil ? ' Christians, let these be also our sentiments, in all our losses, and sufferings.

Chap. iv. v. 17, &c. ' Shall man be justified in comparison of God.---Behold they that serve him are not steadfast, and in his angels he found wickedness. How much more shall they that dwell in houses of clay, be consumed as with the moth.' O how shall a frail mortal dare to lift up his head by pride, when he considers the judgments of God !

Chap. v. v. 6, &c. ' Nothing upon earth is done without a cause : and sorrow doth not spring out of the ground.--- Man is born to labor, and the bird to fly.---Wherefore I will pray to the Lord--who doth great things, and unsearchable, and wonderful things without number.---Who bringeth to nought the designs of the malignant--who catcheth the wise in their craftiness ; and disappointeth the counsel of the wicked : They shall meet with darkness in the day, &c. Blessed is the man, whom God correcteth : refuse not therefore the chastizing of the Lord, &c.' Attend my soul to these excellent lessons, of conformity to the will of God, submission to his chastisements, and confidence in him.

Chap. vii. v. 1. ' The life of man upon earth is a warfare. v. 16. Spare me for my days are nothing. v. 17. What is a man that thou shouldst magnify him ? or why dost thou set thy heart upon him ? v. 20. I have sined ; what shall I do to thee, O keeper of men ? Why hast thou set me opposit to thee ; and I am become burthenfom to myself, &c.' O my soul, thou hast taken up arms against thy God by thy sins, and therefore he has set thee opposit to him ;
and

and all things go against thee. But sling down thy arms : and he will turn to thee again.

Chap. viii. v. 9. ' We are but of yesterday, and are ignorant that our days upon earth are but a shadow. *v. 13.* The hope of the hypocrit shall perish : *v. 14.* His folly shall not please him ; and his trust shall be like the spiders web, &c.' O how vain then is he that trusts in mortals.

Chap. ix. v. 2, &c. ' Indeed I know it is so ; and that man cannot be justified compared with God. If he will contend with him he cannot answer one for a thousand.--Who hath (*ever*) resisted him and hath had peace ? (*No, my soul there is no peace for them that are at war with God.*) *v. 26.* I feared all my works, knowing that thou didst not spare the offender.' O let this wholesom fear guard us against all sin.

Chap. x. v. 21. 22. ' Before I go, and return no more, to a land that is dark, and covered with the mist of death : a land of misery and darkness, where the shadow of death, and no order, but everlasting horror dwelleth.' O the dismal region of the second death ! Keep us dear Lord from that land of misery.

Chap. xiv. v. 1, 2, &c. ' Man born of a woman, living for a short time is filled with many miseries : who cometh forth like a flower, and is destroyed ; and fleeth as a shadow, and never continueth in the same state, and dost thou think it meet to open thy eyes upon such a one, and to bring him into judgment with thee ? Who can make him clean that is conceived of unclean seed ? Is it not thou, who only art ? The days of man are short, and the number of his months is with thee : thou hast appointed his bounds, which cannot be passed, &c.' Lord, do thou keep us always in thy hands : for of ourselves we are nothing but misery and sin : Do thou prepare us for thy mercy, or we shall be miserable for ever.

Chap. xvii. v. 3. ' Deliver me O Lord, and set me beside thee ; and let any man's hand fight against me.'

me.' Yea Lord, be thou only with me, and I shall not fear, though all the world should stand up against me.

Chap. xix. v. 21. 'Have pity on me, have pity on me; at least you my friends: because the hand of the Lord hath touched me. *v. 25, &c.* I know that my Redeemer liveth, and in the last day, I shall rise out of the earth :---And I shall be clothed again with my skin, and in my flesh I shall see my God.---Whom I myself shall see, and my eyes shall behold, and not another, this my hope is laid up in my Bosom.' O happy Resurrection of the just to eternal life! O let my soul have a share in this happiness.

Chap. xxi. v. 13, 14. 'They spend their days in wealth (*in bonis*) and in a moment they go down to hell: who have said to God, depart from us, we desire not the knowledge of thy ways. *And Chap. xxiv. v. 13.* They have been rebellious to the light. O! Keep us Lord, from being so miserable.

Chap. xxvi. v. 1, &c. 'Hell is naked before him and there is no covering for destruction. He stretcheth out the north over the empty space, and hangeth the earth upon nothing. He bindeth up the waters in his clouds, &c. *v. 10, &c.* He hath set bounds about the waters, till light and darkness come to an end. The pillars of heaven tremble at his beck. By his power the seas are suddenly gathered together: and his wisdom has struck the proud one. His spirit has adorned the heavens: and his artful hand has brought forth the winding serpent, &c.' O great God, how wonderful are all thy works! O let the whole creation praise thee for ever.

Chap. xxvii. v. 19. 'The rich man when he shall sleep (*in death*) shall take away nothing with him: he shall open his eyes, and find nothing.' O set not thy heart then upon any of these things which thou can'st not take away with thee: but on the ever living God, thy true and sovereign good.

Chap. xxviii. v. 12. 'Where is wisdom to be found, &c. Man knoweth not the price thereof: neither is it found in the land of them that live in delights. (*Mark this O ye lovers of pleasure*) The finest gold shall not purchase it,--Neither shall any vessel of gold be changed for it. High and eminent things shall not be mentioned in comparison of it.--Whence then cometh wisdom?--God understandeth the way of it,--And he hath said to man: Behold the fear of the Lord, is wisdom; and to depart from evil is understanding.' Lord teach us this true heavenly wisdom.

Chap. xxxi. v. 1, &c. 'I made a covenant with my eyes (*says Job speaking of the time of his prosperity*) that I would not so much as think upon a virgin. For what part should God above have in me (*if guilty in this kind,*) Doth not he consider my ways, and number all my steps? If I have walked in vanity and my foot hath made haste to deceit, let him weigh me in a just balance, &c. What shall I do, when God shall rise to judge? And when he shall examine, what shall I answer him, &c. From my infancy mercy grew up with me: and it came out with me from my mother's womb, &c.' Christians, let us embrace this early piety, charity, and purity, of this great servant of God, and conform ourselves to it in the practice of our life.

Chap. xxxiii. v. 20, &c. 'The penitent sinner shall pray to God, and he will be gracious to him, he shall see his face with joy.--He shall look upon men, and shall say; I have sinned, and indeed I have offended, and I have not received what I have deserved.' O how just it is, that we should both think and speak in this manner whensoever we are visited with the scourges of God.

Chap. xxxiv. v. 21, 22. 'God's eyes are upon the ways of men, and he considereth all their steps: There is no darkness; and there is no shadow of death where

where they may be hid who work iniquity.' Sinners do you think of these truths, when you are committing high treason against the almighty.

Chap. xxxvi. v. 22, &c. 'Behold God is high in his strength: and none is like him among the law-givers. Who can search out his ways? Or who can say to him thou hast wrought iniquity? Remember that thou knowest not his work, concerning which men have sung. All men see him; every one beholdeth afar off. Behold God is great, exceeding our knowledge: the number of his years is inestimable. He lifteth up the drops of rain, &c.' O let all his works give glory to him.

Chap. xxxviii. v. 4, &c. 'Where wast thou when I laid the foundations of the earth,--When the morning stars praised me together, and all the sons of God (*the Angels*) made a joyful melody? Who shut up the sea, &c. I set my bounds around it, and made it bars and doors; And I said, hitherto thou shalt come, and shalt go no further; and here thou shalt break thy swelling waves.' O my soul praise and magnify the Lord for ever, for all his wonderful works.

Chap. xli. v. 25. 'He (*Leviathan mystically the devil*) is king over all the children of pride.' O keep us, Lord, by thy humility, from ever being slaves to this abominable king.

P S A L M S.

P S A L M i. 'Blessed is the man, who hath not walked in the counsel of the ungodly, &c. But his whole will is in the Law of the Lord, and on his law he shall meditate day and night; and he shall be like a tree, which is planted near the running waters, which shall bring forth its fruit in due season: and

his leaf shall not fall off, and all whatsoever he shall do shall prosper. Not so, the wicked, not so: but like the dust which the wind driveth from the face of the earth--for the way of the wicked shall perish.' O how happy then are all they whose whole heart and soul is ever set upon the law and commandments of the Lord! And how miserable indeed are all the children of iniquity!

Psalms. ii. 'Why have the *nations of the Gentiles*, raged and the people of the *Jews* devised vain things--against the Lord, and against his *anointed Jesus Christ*? *Saying*: Let us break their bonds asunder, and let us cast away their yoke from us;' by refusing to submit to their laws, and by bringing their spiritual kingdom (the church) to nought. *He that dwelleth in heaven shall laugh* at all these their projects; and shall *speak to them in his anger*, by executing his severest judgments against these enemies, and persecutors of his truth. 'But I, *said our Redeemer*, am appointed king by him (*by God the Father*) over Sion his holy mountain, *the church*, preaching his *gospel* and *publishing his holy law and commandments*.' 'The Lord hath said to me: Thou art my son in this day of eternity have I begotten thee. (*O the great king indeed!*) Ask therefore of me (*for nothing shall be denied thee*) and I will give thee the *nations of the Gentiles* for thy inheritance and the utmost parts of the earth for thy possession,' by the spiritual conquest, that is, by the conversion of the heathens in all parts of the earth.--Therefore O ye kings give ear, and *understand* what is for your true welfare, both for time and eternity; and instead of opposing the reign of Christ by faith and grace, *receive his instructions*, and submit to his laws: yea *serve ye the lord with fear* of his offence, and *rejoice unto him with trembling* at his awful majesty: *Embrace* also his son, and his heavenly discipline, *lest the Lord be angry, and you perish eternally*: O blessed
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are all they that trust in the Son of God! See my soul thou put thy whole confidence in him.

Psalms. iii. 'Why, O Lord, are they multiplied that afflict me, &c.' saith the soul, that like David, fleeing from Absalom, or like Christ in his passion, sees herself surrounded with enemies visible or invisible; and finds no other refuge but in her God. To him then she runs (in spite of all that they can say or do, to terrify her or to discourage her;) as to her most powerful protector, and her glory, who lifteth up her head by his heavenly grace, and who will not fail in his good time to make her victorious over them all. With this confidence she cries to the Lord with the voice of her heart, in fervent prayer: and she is heard by him from his holy temple above: with this confidence she lays herself down to sleep, and takes her rest under his wings; and rises again secure, being lifted up by him. (This alludeth to Christ our Lord's sleeping in death on the bed of the cross, and his rising again on the third day.) And she assuredly pronounces that Salvation and deliverance is of the Lord, and that his blessing shall never fail to be with his people, that is, with them who fear him and love him.

Psalms. iv. When I called upon my God, the God who is the source of all my justice, has ever heard me: when I was in distress, he has ever been my helper and my deliverer: Yes my God, thou hast ever enlarged me. And I beseech thee, still to have mercy on me, and to hear my prayer. But O ye sons of men, who turn your backs upon God, how miserably do you deceive yourselves, to your own perdition! O how long will you let your hearts be weighed down to the earth! O why are you in love with vanity, the vain, empty, foolish toys of the world? Why do you pursue after meer lyes and delusions? O know the perversity of your proceedings by reflecting on the wonders the Lord hath wrought in favor of Christ his holy one: and which he ever works in favor of

them that love him ; being ever ready to *bear them when they cry unto him.* Be angry then, and conceive a just indignation against the error and folly of your ways ; and see you *sin no more* : and as for all that you have been guilty of, even in the secret thoughts, and misplaced affections of your hearts, *be sorry for them,* and bewail them, *in the solitude and retirement of your bed-chambers.* And for the time to come *offer up* to your God *the sacrifice of justice,* by a holy life ; and put your whole trust in the Lord—who will *shew* you his *good things* ; who will let the *light of his countenance* shine upon you, and will *give gladness* to your heart : that you may say with the prophet : *In peace in the self same, I will sleep and take my rest* : for out of God there is no peace ; but toil and labor, confusion and misery

Psalms. v. Give ear O Lord to my words: O take notice of my cry to thee. Harken I beseech thee to the voice of my prayer, O thou that art my king and my God. For to thee will I pray: O Lord, in the morning thou shalt hear my voice: yea in the morning early I will present myself before thee, (by mental prayer,) and in the light of thy truth, will behold and consider how much all iniquity is contrary O my God to thy most holy will. And that the wicked shall never dwell near thee; nor the unjust abide before thy eyes. For thou hatest all the workers of iniquity; and will bring to nought all the followers of lies: yea the Lord abhorreth every man that is bloody minded and deceitful. (O keep us dear Lord from all these deadly evils.) But as for me putting my whole trust in the multitude of thy mercies, I will come daily into thy house the house of prayer, and I will there worship prostrating myself before thy holy tabernacle, and will implore thy assistance, with fear and trembling. Do thou conduct me O Lord in the paths of thy justice; because of my enemies, that surround me, do thou direct my way in thy sight, and under thy protection.

O let not any of their plots and devices against my soul succeed: but according to the multitude of their wickednesses, stand thou up against them, and cast them out, that they may have no power over me: for 'tis thy own cause O Lord, and they are continually provoking thee in the unjust war they are waging against me. But as for all them that put their trust in thee, let them be glad: and rejoice in thee: yea they shall rejoice for ever in the eternal enjoyment of thee, and thou shalt dwell in them, filling them with thyself, and inebriating them with the plenty of thy house for endless ages. And all they that love the glory of thy name, shall glory eternally in thee: for thou, O Lord wilt always bless the just man: yea thou shalt ever be his shield to protect him and his crown to reward him. O my soul, learn thou to pray thus earnestly to thy God; with the like sense of his power, goodness and mercy; and the like confidence in him. Hear now the prayer of a penitent sinner.

Psalms. vi. O Lord, rebuke me not in thy fury (by the dreadful sentence of eternal damnation) nor chastize me in thy wrath, by inflicting on me the rigorous judgments of thy avenging justice which my sins have deserved. But have mercy on me O Lord, for I am a weak, frail mortal, sick to death in sin: heal me O Lord for all my bones are troubled, and quake for fear. And my soul is troubled exceedingly: but thou O Lord how long wilt thou delay to take pity on my misery, and to deliver me from my sins. O turn to me O Lord, and deliver my soul; O save me for thy mercy's sake, from the second death, and from hell: for there is no one in that unhappy region of death that remembers to praise thee: or that shall confess and give glory to thee in hell. Behold O Lord, I have labored in my groaning through the sense I have of my sins: nor shall I cease to bewail them: every night I will wash my bed, I will water my couch with my tears. My eye is troubled thro' indignation, grieved to

to see the long continuance of my sins ; and that *I have even grown old amongst all these unhappy enemies of my soul.* But O it shall be no longer so : No let *all these workers of iniquity* (the devil, the world and the flesh) *depart far from me: for the lord has been pleased to bear the loud voice of my weeping: yea the Lord hath heard my supplication: the Lord hath received my Prayer:* all glory be to his name. Let then *all these my enemies*, that are still obstinately bent on drawing me into sin to my eternal perdition, *be confounded and very much troubled and terrified*, in their attempts upon my soul : *let them be speedily put to flight with shame and confusion.*

Psalms viii. O Lord, our God, how admirable is thy name in the whole earth ! For thy magnificence, thy almighty power, manifested by thy wondrous works, thy majesty and thy glory) *is elevated above the heavens.* O let all heaven and earth then give perpetual glory to thy name. For I will behold thy heavens--the works of thy hands, the sun, the moon and the stars which thou hast founded : and being ravished with the contemplation of thy glorious works, shall be forced to cry out with astonishment. O what is man, that thou art mindful of him ? Or the son of man that thou visitest him ? And visitest him in such a wonderful manner, as not only to set him over all thy works : but by the incarnation of thy son, to dignify him so far as to unite him to thyself. O let the whole universe then glorify for ever thy most holy name.

Psalms xiv. ' Lord, who shalt dwell in thy eternal tabernacle ? or who shall rest with thee in thy holy hill the heavenly Sion ? Surely none but he who walketh without the blemish of deadly sin, and who not only believeth but worketh justice : he that is sincere and upright in his words, who speaketh truth in his heart, and from his heart ; and who useth no deceit in his tongue : who hath done no evil to his neighbour ; nor taken up a reproach against him, by injurious speeches,

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rash judgments, or detractions : who hath no respect to the person of the malignant : but glorifieth them that fear the Lord, who sweareth to his neighbour, and deceiveth not, who hath not put out his money to usury, nor taken bribes against the innocent : O he that doth these things and walketh in this lovely path of virtue and justice, shall not be moved for ever : but shall dwell in the house of God, and see his glory for evermore.

Psalm xv. ' O Lord, be thou my keeper, for I have put my whole trust in thee ; I have said to the Lord, thou art my God, and my all, without whom I can do nothing, and thou hast no need of my goods; thou hast no want of me, nor of any thing that is mine: but I have always need of thee.---The Lord is the portion of my inheritance, and of my cup (happy portion indeed) it is thou that wilt restore my inheritance to me, in the land of the living : the lines of my lot are fallen unto me in goodly places, the everlasting greens of the heavenly paradise : for my inheritance is goodly to me. I will bless the Lord, and give glory to him, who hath given me this understanding--I set the Lord always in my sight by a perpetual sense of his presence and of his protection, for he is always at my right hand to keep me that I may not be moved. In this confidence in my God, my heart hath been glad, and my tongue hath rejoiced, moreover also my flesh shall rest in hope, (here the prophet speaks in the person of Christ, after his passion and death, reposing in his sepulchre, in expectation of a speedy resurrection. Acts ii. 25.) Because thou wilt not leave my soul in hell nor wilt thou give thy holy one to see corruption. Thou hast made known to me the ways of life, (by my resurrection on the third day to a life that shall know no death,) thou shalt fill me with joy with thy countenance, (in thy heavenly kingdom, placed at my ascension) at thy right hand, in delights that shall have no end.

Psalm

Psalms xvii. 'I will love thee O Lord, my strength: yea the Lord is my firmament, my refuge and my deliverer: my God is my helper, and in him will I put my trust. My protector,--my salvation and my support. I will praise the Lord, and I will call upon him, and I shall be saved from my enemies. The sorrows of death surrounded me, and the torrents of iniquity--encompassed me, and--in my affliction I called upon the Lord, and I cried to my God: and he heard my voice from his holy temple, &c. He bowed the heavens and came down--He sent from on high and took me--he delivered me from my enemies, &c.' O learn, my soul, the like love of thy God, and the like confidence in him, and fervor in thy addresses to him: and he will also deliver thee from all thy enemies. But remember what the prophet adds: that *with the holy* the Lord *will be holy*: and that *he will save the humble people, and bring down the eyes of the proud*: and if thou desirest to be saved, learn to be *holy* and to be humble.

Psalms xviii. 'The heavens shew forth the glory of God; and the firmament (*with all its bright stars*) declareth the work of his hands: day after day speaks aloud his praises: and night after night makes known his wonders. There are no speeches or languages (*no nations of men so remote and barbarous*) where these voices of *the heavens* giving continual glory to God are not heard, and understood: for their sound hath gone forth into all the earth, and their words unto the ends of the world.' O my soul see thou ever attend to the voice of the whole creation, inviting thee to glorify the great creator; and join with the whole universe in praising thy God, not only by thy voice: but much more by thy heart, and by thy life, by thy love and by thy obedience to his holy law and commandments. Now hear what the Spirit of God has delivered in this Psalm, in praise of this devotion to the law, and to the commandments of the Lord.

Lord; and of the happy fruits, which grow on this blessed tree. *The law of the Lord is without spot, pure and beautiful, and has a wonderful efficacy in converting souls from sin to God: the testimony of the Lord is faithful, in all it proposes, and in all it promises, and it giveth the truest wisdom to little ones, who meekly and humbly submit their necks to its sweet yoke. The justices of the Lord are ever right, agreeable to the sovereign reason, and they rejoice the hearts of all them that embrace them: the commandment of the Lord is lightsom, enlightening the eyes of the soul, with divine truths. The fear of the Lord is holy, and makes them holy that observe it, and endures with them for ever and ever: the judgments of the Lord are true as coming from the eternal Truth and justice; and are justified in themselves carrying with them their own evidence. They are more amiable and desirable than gold and precious stones or all the treasures of the earth: and sweeter to the palate of the soul than bony and the bony-comb. O my soul that we could add with the prophet: For thy servant keepeth them, and in keeping them there is great reward, both here for the present life, and hereafter for eternity. But alas! who can sufficiently understand and know his sins. O from my secret ones cleanse me O Lord: and for those of others spare thy servant--- O Lord my helper and my redeemer.*

Psalms xxi. Contains a prophesy of the passion of Christ, and the conversion of the Gentiles. 'O God my God, says our Redeemer, look upon me. Why hast thou forsaken me? Ob! far from my salvation are the words of my sins.' (Yes these sins, which I have taken upon me to expiate, by my blood remove thee far from me.) 'Therefore O my God, I shall cry by day and thou wilt not hear, &c. And yet thou dwellest in the holy place (even in this sanctuary within my soul) thou who art the praise and the glory of Israel. In thee have our fathers hoped--and thou

thou hast delivered them (*out of all their tribulations:*) They cried to thee, and they were saved: they trusted in thee, and were not confounded. But I am a worm, and no man: the reproach of men, and the outcast of the people. All they that saw me have laughed me to scorn, &c. *O blessed be he that has thus humbled himself for the love of us!* From my mother's womb thou art my God: O depart not from me: for tribulation is very near; for there is none to help me. (*Let us call thus upon our God in the time of trials and tribulations.*) For many dogs have encompassed me, &c. They have dug my hands and feet: they have numbred all my bones, and they have looked and stared upon me: They parted my garments amongst them; and upon my vesture they cast lots. (*O sweet Jesus how much hast thou suffered for my sins!*) I will declare thy name to my brethren ---(*O how happy are we in such a brother!*) Ye that fear the Lord praise him---let all the seed of Israel (*the whole church of God*) fear him---with thee is my praise in a great church.---The poor shall eat, and shall be filled, (*in a happy banquet prepared for them by the passion of the Son of God*) and they shall praise the Lord that seek him: their hearts (*full of love for him*) shall live for ever and ever. All the ends of the earth shall remember, and shall be converted to the Lord.---For the kingdom is the Lord's, and he shall have dominion over the nations. All the fat ones of the earth have eaten, and have adored (*in the eucharistic sacrifice and sacrament*) all they that go down to the earth, shall fall before him. And to him my soul shall live, &c. And the heavens shall shew forth his justice, to a people that shall be born, which the Lord hath made.' Christians, we are that people: O let us embrace and live up to this true justice.

Psalms xxii. 'The Lord ruleth me, (*or is my shepherd*) and I shall want nothing: he hath set me in a place

place of pasture, (even in his apostolic church, where he feeds my soul with his word, and with his sacraments.) Though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me (and all shall be well. For even thy corrections,) thy rod and thy staff are sources of comfort. But most especially, Thou hast prepared a table before me, in the blessed Eucharist, for my defence) against them that afflict me. Thou hast anointed my head with the oil (of thy sacred chrism to replenish me with thy holy spirit :) and the chalice (of thy passion) which inebriateth me (in the divine mysteries) O how goodly it is? Hence I trust that thy mercy will still follow me all the days of my life: and bring me to dwell in the true house of the Lord, unto length of days, even to an endless eternity. So be it: so be it.

Psalm. xxiv. To thee, O Lord, have I lifted up my soul, by raising both my mind and my heart up to thee in fervent prayer. 'In thee O my God I put my whole trust, O let me not be confounded, &c. Shew O Lord thy ways to me, and teach me thy paths. Direct me in thy truth, and teach me; for thou art God my saviour, and on thee have I waited all the day long.' See here my soul, the true way for thee to come to know thy God, and his ways, and his truths: it must be by continually waiting on him by prayer; and imploring his mercy, as the prophet goes on: 'Remember O Lord, the bowels of thy compassion, and thy mercies, that have been shewn from the beginning of the world. The sins of my youth, and my ignorance remember not, I beseech thee: but according to thy mercy remember me; for thy own goodness sake O Lord. The Lord is sweet and righteous, &c. He will teach his ways to the meek and humble (mark this O my soul.) All the ways of the Lord are mercy and truth to them that seek after his covenant and his testimonies.' But as for me, dear Lord, who have gone astray from thy covenant, for
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thy name's sake, and the greater glory of thy mercy, 'thou wilt pardon my sin; for it is great. Who is the man that feareth the Lord?---His soul shall dwell in good things; and his seed shall inherit the land. The Lord is a firmament to them that fear him, and his covenant shall be made manifest to them. My eyes are ever towards the Lord: for he shall pluck my feet out of the snare: in which I am so often caught; whilst I am walking in this field of the world, which is quite covered with snares. O look thou upon me, O Lord, and have mercy on me, for I am all alone and poor; *and have no one but thee to help me.* The troubles of my heart are multiplied: deliver me from my necessities. See my abjection and my labour: and forgive me all my sins. Consider my enemies *who seek my soul*, for they are many and have hated me with an unjust hatred. Keep thou my soul, and deliver me, O Lord, for all my hope is in thee.' Christians let us learn to pray daily in this manner for grace, mercy, and protection from our spiritual enemies.

Psalms. xxvi. 'The Lord is my light and my salvation, whom shall I fear? The Lord is the protector of my life and my soul, of whom shall I be afraid? If whole armies should stand together against me, my heart shall fear nothing, *as long as my God is with me: and he will never leave me if I never leave him.* One thing only I have asked of the Lord and this same will I still seek after; *and never cease to ask:* that I may ever dwell in the house of the Lord (*the church of God*) all the days of my life; that I may see the delight of the Lord; *and experience the pleasure and joy that is found in his service; and may constantly visit his holy temple.* --- Hear, O Lord, my voice with which I have cried to thee: have mercy on me and graciously hear me. My heart hath spoke to thee, my face hath sought thee: thy face, O Lord, will I still seek; *ever attentive*

attentive to thy presence. O turn not away thy face from me; decline not in thy wrath from thy servant. Be thou my helper, forsake me not; O do not thou despise me O Lord my Saviour.---Set me O Lord a law to direct me in thy way, and guide me thou in the right path, because of my *spiritual* enemies, *who seek to deceive me, and lead me out of the way.* O deliver me not over to the will of them that continually trouble me with their evil suggestions and temptations. For all my hope is in thee: and trusting in thee, I believe to see *the good things of the Lord in the land of the living.* O happy land of the living! O when shall my soul come to thee to see and enjoy in thee the good things of the ever living God!

Psalms. xxx. 'In thee O Lord have I hoped. O let me never be confounded.---Into thy hands I commend my spirit: thou hast redeemed me, O Lord the God of truth.---O how great is the multitude of thy sweetness, O Lord, which thou hast hidden for them that fear thee!---O love the Lord all ye his saints---do ye manfully, and let your heart be strengthened, all ye that hope in the Lord.' O my soul, do thou always attend on thy Lord by faith, and love: and all shall be well with thee forever.

Psalms. xxxi. Blessed are they whose iniquities are forgiven. 'For many are the scourges of the sinner: but mercy shall encompass him that hopeth in the Lord. Be glad in the Lord, and rejoice ye just; and glory all ye right of heart.' O how true it is that tribulation and anguish pursue every soul that worketh evil: but glory and honor and peace attend on every soul that worketh good! Rom. ii 9, 10.

Psalms. xxxiii. 'I will bless the Lord at all times: his praise shall be always in my mouth---The Angel of the Lord shall encamp round about them that fear him, and shall deliver them.---O taste and see that the Lord is sweet: blessed is the man that hopeth in him.---Come children, hearken to me: I

will teach you the fear of the Lord. Who is the man that desireth life, that loveth to see good days, let him turn away from evil, and do good, &c. for the eyes of the Lord are upon the just; and his ears unto their prayers.---The Lord is nigh unto them, that are of a contrite heart; and he will save the humble of spirit.' O how often are these great lessons inculcated in holy writ, see my soul they be deeply imprinted in thy memory!

Psalms xxxv. 'They (*the blessed*) shall be inebriated with the plenty of thy (*eternal*) house, O Lord and thou shalt make them to drink of the torrent of thy pleasure: For with thee is the fountain of life; and in thy light we shall see light.' O fountain of life eternal, when shall I be admitted to drink of thee, and to be inebriated with thee! O increased light my God, when shall I see thee in thy own light?

Psalms xxxvi. 'Commit thy way to the Lord and trust in him, and he will do it---(*his blessing shall make all prosper*) be subject to the Lord, and pray to him---Better is a little to the just, than the great riches of the wicked.---I have been young, and now am old: and I have not seen the just forsaken, nor his seed seeking bread.---I have seen the wicked highly exalted, and lifted up like the cedars of Libanus: and I passed by, and lo he was no more: I sought him, and his place was not found.' O my soul, let us ever prefer the latter end of the just, before all the wealth of the world; and walk diligently in the way, that leads to that happy end.

Psalms xxxviii. 'I said, I will take heed to my ways, that I may not sin by my tongue. (*Teach me O Lord this necessary lesson.*) In my meditation a fire shall flame out. (*O may it be ever so with me.*) My substance is as nothing before thee: and indeed all things are vanity, every man living: surely man passeth

passes as an image, &c. and now what is my hope, is it not the Lord, &c. I was dumb, and opened not my mouth (*in my afflictions*) because thou hast done it---I am a stranger with thee, and a pilgrim as all my fathers were. O forgive me (*all my sins*) that I may be refreshed, before I go away, and be no more.' Embrace my soul the like sentiments of despising thyself, and all transitory things, of ever submitting in silence to the chastisements of the Lord ; and putting thy whole trust and confidence in him.

Psalms xxxix. ' Blessed is the man whose trust is in the name of the Lord : and who hath not had regard to vanities, and lying follies. (*O such are all the things which the sinner prefers before his God.*) Sacrifice and oblation thou didst not desire---(*says our Lord to his Father,*) then said I, behold I come. In the head of the book it is written of me, that I should do thy will. O my God I have desired it, and thy law in the midst of my heart.' Give ear O my soul, and embrace, with thy Saviour, this divine will, this law of love in the midst of thy heart : and thus shall thy name also stand enrolled forever, with that of thy Saviour in the book of life.

Psalms xl. ' Blessed is he that understandeth concerning the needy and the poor : the Lord will deliver him in the evil day. (*He will shew mercy to the merciful.*) Blessed be the Lord, the God of Israel from eternity to eternity. So be it. So be it. O let all heaven and earth say : Amen. Amen.

Psalms xli. ' As the heart panteth after the fountains of waters, so my soul panteth after thee O God, my soul hath thirsted after the strong the living God (*the fountain of life eternal*) O when shall I come and appear before the face of God, to see and enjoy him for ever. In the mean time my tears have been my bread day and night, bewailing my absence and distance from my God ; more especially

in the time of spiritual drynesses and desolations, whilst it is said to me daily by my insulting enemies where is thy God? These things I have remembred, and have poured out my soul within me: still trusting that the time shall come, when I shall go over into the place of the wonderful tabernacle above, even into the house of God; with the voice of joy and praise, the harmony becoming that happy and eternal feast, prepared for me there. Why then art thou sad O my soul? And why dost thou trouble me? Hope in thy God: for to him will I still give praise and glory, he is the salvation of my countenance and my God, who will bring me at length to see and enjoy him for ever. O my soul, that we could experience the like affections!

Psalms xliv. 'My heart hath uttered a good word. ---My tongue is the pen of a scrivener (*the spirit of God*) that writeth swiftly. Thou (*O Christ*) art beautiful above the sons of Men. ---Hearken O daughter (*chosen soul*) and see, and incline thy ear, and forget thy people, and thy father's house: and the (*great*) King shall desire thy beauty. (*Yea he shall make thee his eternal spouse.*) All the glory of the King's daughter (*the favourite of heaven*) is within.' 'Tis in thy interior, O Christian, thou must be adorned with all the variety of virtues, if thou would'st be properly prepared for his embraces.

Psalms xlv. 'Our God is our refuge and our strength, our helper in all our troubles.---Therefore we will not fear (*although the whole world should be turned upside down.*) The stream of the river (*of life*) maketh the city of God joyful: the most high hath sanctified his own tabernacle. God is in the midst thereof: it shall not be moved, &c. Be still then and see, that I am God: I will be exalted in the whole earth. The Lord of Armies is with us. The God of Jacob is our protector.' What then have we to fear, O my soul? The Lord is with us; and will be
with

with us for ever. O let us never be so unhappy as to turn our backs upon him, to forsake him : and all shall be well with us.

Psalms xlviii. ' Great is the Lord, and exceedingly to be praised, in the City of our God (*his church*) in his holy mountain. With the joy of the whole earth is mount Sion founded--the city of the great King : in her houses shall God be known (*but no where else.*)--As we have heard so have we seen, in the city of the Lord of hosts, in the city of our God : God hath founded it for ever. We have received thy mercy O God in the midst of thy temple, &c. O this is our God, yea our God unto *all* eternity, and for ever and ever : he shall rule us, (*he shall be our king and shepherd,*) for ever more.' O what comfort is here for us O my soul, God himself shall be in the midst of us, to reign in us, and to feed us for ever.

Psalms xlviii. ' Man when he was in honor, (*dignified or enriched*) did not understand : he is compared to senseless beasts, and is become like to them. This way of theirs is a stumbling block to them, (*occasioning the loss of their souls.*) Be not thou afraid when a man shall be made rich. For when he shall die, he shall take nothing away, &c.' O Christians see that neither honours nor worldly possessions (which surely you cannot take away with you) be a stumbling block to your souls ; by drawing your affection away from God and fixing it on them.

Psalms xlix. ' To the finer God hath said : why dost thou declare my justices, and take my covenant in thy mouth ? Seeing thou hast hated discipline, and hast cast my words behind thee, &c. understand these things you that forget God ; lest he snatch you away (*by sudden death*) and there be none to deliver you out of his hands.' O let not this, my soul, ever be our case ; to inculcate to others their duty ; and to teach them the law of God ; and to transgress it ourselves.

Psalm 1. ' Have mercy on me O God according to thy great mercy, which knows no bounds : and according to the multitude of thy tender mercies, which are without number, blot out all my iniquity. Wash me yet more and more from my iniquity, and cleanse me thoroughly from all my sins : For I know and acknowledge the heinous enormity of my iniquity : and my sin is always before my eyes, by the continual sense I have of my guilt.' O 'tis against thee alone I have sined : 'tis this offence of thy infinite goodness that makes my guilt so dreadfully enormous, by its opposition to thee : I have done that which is evil in thy sight : I here confess my injustice to give glory to the justice of all thy words and commandments : I pretend not to plead against thee in judgment, but yield myself up to thy mercy. For behold I cannot, I will not, contend with thee ; or alledge any thing for myself, as if I were innocent : alas I was even conceived in iniquities, and my mother conceived me in sins : Yea from my first receiving a being, I was defiled with that original guilt, which is the unhappy source of innumerable evils. For behold, O my God, I confess the whole truth, for thou lovest truth : thou hast evidently shewed me in the light of thy wisdom, the things that are but little known, and even hidden from the children of this world. O sprinkle me with hyssop I beseech thee (dipp'd in the blood of the Lamb, Ex. xii. 22.) and I shall be cleansed : wash me (in this sovereign bath) and I shall be made whiter than snow. O let me hear with joy and gladness, the comfortable sentence of the forgiveness of my sins : and these bones of mine, that have been bumbled and brought low under the weight of sin, shall recover a new life and joy. Turn thou away thy face from my sins, and remember them no more : blot out and entirely efface all my iniquities. Create in me O God a clean heart, perfectly pure from all affection to sin : and give me in my interior a new spirit every way right and agreeable to thee. Cast me not

not away from thy face, but let thy gracious countenance be ever upon me: and let me never more be so unhappy as to lose the presence of thy holy Spirit. O restore unto me that joy which I once had in thee my Saviour, and in the thought of thy salvation: and strengthen my soul with a perfect spirit. Then I shall be enabled to shew forth the wonders of thy mercy, and to convince straying souls of the beauty and righteousness of all thy ways; and thus the ungodly shall be induced to come back and to be converted to thee. Deliver me O thou my God, the God in whom is all my hope of salvation from the guilt of blood, and all other sins: and my tongue shall magnify thy justice, with which thou art just in thyself, and justifiest us. 'Open thou, O Lord, my lips by thy grace; and my mouth shall publish thy praises. For if thou hadst call'd for sacrifice of cattle, I should doubtless have offered them to thee, but with such kinds of holocausts thou art not delighted. The sacrifice, which my God calls for, is a penitential spirit; a contrite and humbled heart, O my God thou wilt never despise.' O Lord, shew thy loving kindness and favor to Sion, that is, to thy church, that the walls of this spiritual Jerusalem, may be built up; and all thy people may be edified by my conversion, and new life. Then shall we all join in offering up to thee the sacrifices of the works of justice, and praise, as oblations and holocausts most acceptable to thee: then shall we load thy true altar with calves, that is, with the best and most perfect spiritual victims.

Psalms liv. 'Who will give me wings like a dove; and I will fly and be at rest, (in my God, my true repose, the eternal rest of his saints.) Lo I have gone far off flying (from the midst of this wretched Babylon) and I have abode in the wilderness (of solitude, silence and recollection.) Cast thy care upon the Lord, and he shall support thee, &c.' Yes my soul, cast thy whole self upon him: He will not withdraw himself, to let thee fall.

Psalms

Psalm lvi. ' My heart is ready, O God my heart is ready, I will sing (*for ever thy praises.*) Arise O my glory, arise psaltery and harp, I will arise early, I will give praise to thee O Lord --- among the nations. For thy mercy is magnified, even to the heavens, and thy truth unto the clouds. Be thou exalted O God above the heavens : and thy glory above all the earth.' O Christians, let the praise of the Lord be always both in our hearts, and in our mouths. We can never praise him as much as we ought.

Psalm lvii. ' Their madness (*viz. of them that are rebels to divine grace*) is according to the likeness of a serpent, like the deaf asp that stopeth her ears : which will not hear the voice of the charmer--that charmeth wisely.' O dear Lord let me never be so miserable, as to stop the ears of my soul to the sacred charms of thy divine grace.

Psalm lxi. ' Shall not my soul be subject to God (*submitting always to his appointments*) for from him is my salvation : (*and all he sends is for my good*) For he is my God, and my Saviour, he is my protector, I shall be moved no more--Be thou O my soul, subject to God : for from him is my patience--In God is my salvation and my glory--God is our helper for ever. But vain are the children of men- *they are lyars in the ballances,*' (weighing all things by false weights, and deceitful scales.) But thou my soul, *trust not in iniquity, and if riches abound set not thy heart upon them.* But ever remember the fear of God, who *will render to every man according to his works :* and ever submit to his chastisements : yes O Lord *thy will be done.*

Psalm lxii. ' O God my God, to thee do I watch at break of day : For thee my soul hath thirsted---I have come before thee in thy sanctuary, to see thy power and thy glory.--Thee my lips shall praise : Thee will I bless all my life long : and in thy name I will

will lift up my hands (*begining and carrying on all my works for thy glory*)--my mouth shall praise thee with joyful lips--I will remember thee upon my bed ; I will meditate on thee in thee in the morning--I will rejoice under the covert of thy wings : my soul hath stuck close to thee : thy right hand hath received *and supported* me.' O my soul, when shall we be able with truth to say all this to our Lord God !

Pfalm lxiv. ' A hymn, O God, becometh thee in Sion (*in thy church*)--O hear my prayer and all flesh shall come to thee.--Blessed is he whom thou hast chosen, and taken to thee : he shall dwell in thy courts : we shall be filled with the good things of thy house, &c. here by grace, and hereafter in glory.' O who shall secure all this happiness for us ! Even thou my dear Jesus, who hast shed thy blood to purchase it for us.

Pfalm lxv. ' Sing ye a psalm to his name (*the name of the Lord*) give glory to his praise.--Let all the earth adore thee, and sing to thee, &c. we have passed through fire and water, and thou hast brought us out into refreshment--Come and hear all ye that fear God, And I will tell you, what great things he has done for my soul.' O great things indeed ! be he blessed for evermore ! And let all his Angels and all his Saints praise and glorify him for ever.

Pfalm lxvi. ' May God have mercy on us, and bless us : may he cause the light of his countenance to shine upon us, and may he have mercy on us : that we may know thy way upon earth, thy salvation in all nations.' O let us pray thus in all our deliberations, in all our difficulties and in all our distresses : that the Lord may enable us both to know his will, and our duty in all things, and to accomplish it with all our power.

Pfalm lxvii. *Let God arise* to assist by his all powerful grace, his servants, who seek the glory of his name, and the kingdom of his love : *and let his enemies,*

mies, who oppose his reign be scattered, and let all his hellish foes flee from before his face. ‘As smoke is dispersed and quite vanisheth away, so let them vanish away; as wax melteth before the fire, so let those wicked ones be brought to naught at the presence of God, our helper and our Saviour.’ Thus the priests of God prayed of old, in all their spiritual enterprizes for his glory: O let us imitate them, to the end; that none of these wicked spirits, enemies of all good; may have any power to oppose the reign of grace in those souls which we desire to bring to him. See the rest of this sublime Psalm, principally alluding to the glorious establishment of the church and kingdom of Christ.

Psalm. lxxviii. ‘Save me O God (*’tis the prayer of Christ in his passion*) for the waters of afflictions and sorrows are come in even unto my soul (my soul is sorrowful even unto death, *Matt. xxvi.*) I am come into the depth of the sea of sufferings, &c. Thou knowest my reproach and my confusion--In thy sight are all they that afflict me: my heart hath expected reproach and misery: and I looked for one that would grieve together with me, but there was none: I sought for one that would comfort me, and I found none. And they gave me gall for my food; and in my thirst they gave me vinegar to drink. (Now observe the dreadful punishments of these persecuters of the Son of God, foretold in the following verses.) Let their table become as a snare before them--and a stumbling block. Let their eyes be darkened, that they see not, and their backs bow thou down always. Pour out thy indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be made desolate: and let there be none to dwell in their tabernacles. Because they have persecuted him whom thou hast smitten; and they have added to the grief of my wounds. Add thou iniquity upon their iniquity: and let them not come into thy justice. Let them

them be blotted out of the book of the living; and with the just let them not be written.' (Unhappy Jews, who by their obstinate impenitence have drawn all those imprecations upon them! And more unhappy still, in not being sensible of their unhappiness; and not seeing how evidently this prophecy is verified in themselves!)

Psalm. lxxi Contains a prophecy of the coming of Christ, and of his kingdom prefigured by Solomon and his peaceful reign. Give to the king thy judgment, O God---to judge thy people with justice and thy poor with judgment. ---He shall judge the poor of the people, and he shall save the children of the poor, and he shall bring down the oppressor, *Satan*, and he shall continue with the sun (*everlasting King*) and before the moon throughout all generations. He shall come down like rain upon the fleece; and as showers falling gently upon the earth. In his days shall justice spring up, and abundance of peace till the moon be taken away. And he shall rule from sea to sea, and from the river unto the ends of the earth. Before him the Ethiopians shall fall down: and his enemies shall lick the ground---And all kings of the earth shall adore him: all nations shall serve him. For he shall deliver the poor from the mighty---and he shall save the souls of the poor---And he shall live: and to him shall be given of the gold of Arabia: for him they shall always adore: they shall bless him all the day long. And there shall be a firmament on the earth (*his church strongly founded*) on the tops of mountains, &c. (*See Isai. ii. 2.*) Let his name be blessed for evermore: his name continueth before the sun (*is more bright and glorious than the sun.*) And in him shall all the tribes of the earth be blessed: all nations shall magnify him. Blessed be the Lord, the God of Israel, who alone doth wonderful things (*these incomprehensible wonders wrought by the Incarnation of*

his Son.) And blessed be the name of his Majesty for ever; and the whole earth shall be filled with his Majesty. So be it. So be it.' O let all the Angels and Saints, with the whole creation, say: *Amen, Amen!*

Psalms lxxii. 'How good is God to Israel, to them that are of a right heart!' But as to the wicked, tho' they some time seem to prosper for a while, if we go into *the sanctuary* of the just judgments of the Lord, and *understand their last ends*; we shall find that after *they are lifted up* they are quickly *cast down* again. 'O how are they brought to desolation? they have suddenly ceased to be--as the dream of them that awake, O Lord, suddenly disappears, so *thou shalt bring their image* the false appearance of their imaginary happiness suddenly to *nothing*. But as for my part, thy dealings with me in my exercise of mental prayer and contemplation are very wonderful: For here *my heart is inflamed, and my reins are changed: and I am brought to nothing*, losing myself in my God without being able to *know* what passes in my soul 'tis so much above my reach. 'On these occasions, I am become as a beast of carriage before thee, *my God, insensible, but perfectly subject to thee*; and I am always with thee. Thou hast held me *all the while* by my right hand, and by thy will thou hast conducted me: and with glory thou hast received me. For what have I in heaven? And besides thee what do I desire upon earth? For thee my flesh and my heart hath fainted away: thou art the God of my heart: and the God that art my portion for ever. For behold they that go far from thee shall perish.--But O it is good for me to stick close to my God, to place my hope in the Lord God: that I may *eternally* declare all thy praises in the gates of the *heavenly Sion*.' O teach me, dear Lord the like affections of divine love.

Psalms

Pſalm lxxiii. 'Remember thy congregation (*thy church*) which thou haſt poſſeſſed from the beginning.--How long O God ſhalt the enemy reproach, &c. But God is our king before ages, he hath wrought ſalvation for us in the miſt of the earth.--Thine is the day, and thine is the night, thou haſt made the morn and the ſun--the ſummer and the ſpring were formed by thee.--O deliver not up to beaſts the ſouls that confeſs to thee, and forget not to the end the ſouls of thy poor. Have regard to thy covenant (*with thy people*).--Arise O God, and judge thy own cauſe againſt their enemies.' Chriſtians, ſee here in what manner we are to pray againſt the perſecutors of God's Church; with an entire confidence in his almighty power, in his goodneſs, his mercy, and his truth.

Pſalm lxxiv. 'I have ſaid to the wicked, do not act wickedly.--Speak not iniquity againſt God. For neither from the eaſt, nor from the weſt, nor from the deſart hills (*ſhall any help come to protect you againſt his juſtice.*) For God is the Judge.--In the hand of the Lord there is a cup of vengeance--*of which* all the finers of the earth ſhall drink.' Hear ye wicked and tremble:

In Judea God is known: his name is great in Iſrael: and his place is in peace: and his abode in Sion, &c. Thou enlighteneſt wonderfully from the everlaſting hills.--All the fooliſh of heart were troubled. They have ſlept their ſleep: and all the men of riches have found nothing in their hands. At thy rebuke O God of Jacob, they have all ſlumbered that mounted on horſeback. Thou art terrible and who ſhall reſiſt thee.--The earth trembled and was ſtill, when God aroſe in judgment--vow ye and pay to the Lord your God--to him that is terrible, and who taketh away the ſpirit of princes: to the terrible with the kings of the earth.' Hear ye great ones and give glory to God: ſear this great King and

serve him : for he is the king of kings, whom no one can withstand.

Psalms lxxvi. ' I cried to the Lord, and he gave ear to me--in the day of my trouble, I sought God--and I was not deceived, My soul refused to be comforted: I remember'd God, and was delighted.--My eyes prevented the watches--I had in my mind the eternal years; and I meditated in the night with my own heart--will God then cast off for ever--or will he forget to shew mercy.--And I said: now have I begun: this is the change of the right hand of the most High.--Thou art the God that dost wonders.--The waters saw thee, O God the waters saw thee, and they were afraid--thy lightnings enlightened the world: the earth shook and trembled--Thou hast conducted thy people like a flock of sheep by the hand of Moses and Aaron.' O thou art great O God, and greatly to be praised: and thy mercies are over all thy works. Let us then ever remember thee; let us meditate on thee, and cry to thee night and day; and never forget the eternal years to come.

Psalms lxxviii. ' Remember not (O Lord) our former iniquities: but let thy mercies speedily pre-
rable: Help us O God, our Saviour and for the glory of thy name, O Lord deliver us; and forgive us our sins for thy name's sake.' See here my soul the prayer of a true penitent, and let it be thy prayer at all times.

Psalms lxxix. ' Convert us O God, and shew us thy face, and we shall be saved, O Lord God of hosts, how long wilt thou be angry *with these nations.* Thou hast brought *hither* a vineyard,--Thou plantest the roots thereof, and it filled the land, &c. *But now* thou hast broken down the hedge thereof,--The boar out of the wood hath laid it waste, and a singular wild beast hath devoured it. O Turn again O Lord God of hosts, look down from heaven and

see

see, and visit this vineyard, &c. O Lord God of hosts convert us.' Amen. Amen.

Psalm lxxxiii. 'How lovely are thy tabernacles, (the place of thy eternal abode) O Lord of hosts! My soul longeth and fainteth for the courts of the Lord, my heart and my flesh have rejoiced in the living God.' (O when shall my soul be eternally with him! In the mean time I desire to leave my heart upon his altar, as a holocaust, there to burn and to be consumed in the flames of his love: envying the turtles and the little birds, whose young ones, by the divine law were ordered to be offered in sacrifice on God's altar.) 'O blessed are they that dwell in thy heavenly house O Lord: their happy employment shall be to praise thee for ever and ever. In the mean time, blessed is the man whose help is from thee: and who in his heart hath disposed to ascend by steps to thee, enabled by thy blessing to go on from virtue to virtue, till he comes to see thee the God of gods in thy heavenly Sion,-- For better is one day in thy courts above thousands. And even here below I have chosen to be an abject, and to have the meanest place, in the service and in the spiritual house of my God, rather than to dwell in the highest honors in the tabernacles of sinners. For our great God loveth mercy and truth: the Lord will give both grace and glory. O Lord of hosts, blessed is the man that trusteth in thee.' O my soul that these were always our sentiments!

Psalm lxxxiv. Lord thou hast blessed thy land, &c. (by the coming of Christ, to deliver us from all our evils and to bring us all good.) I will bear what the Lord God will speak in me: (by attending to his voice in my interior) for he will speak peace to his people, &c. Mercy and truth have met each other (in the incarnation of the Son of God) justice and peace have kissed. O blessed for ever be this our great deliverer for all his graces and mercies to us!

Psalms lxxxvi. Glorious things are said of thee, O city of God! O heavenly Jerusalem! O when shall my soul come to see the good things of the Lord within thy gates?

Psalms lxxxviii. 'The mercies of the Lord I will sing for ever, I will shew forth thy truth to all generations.--The heavens shall confess thy wonders O Lord, and thy truth in the church of the Saints.--O Lord God of hosts, who is like to thee? Thou art mighty O Lord, and thy truth is round about thee. Thou rulest the power of the sea, &c. Thou hast humbled the proud one (Lucifer)--thou hast scattered thy enemies. Thine are the heavens, and thine is the earth, &c. Justice and judgment are the preparation of thy throne: Mercy and truth shall go before thy face. Blessed then is the people that knoweth jubilation, (that maketh thy praise their eternal theme, for) they shall walk O Lord for ever in the light of thy countenance: and in thy name they shall rejoice all the day long, (even in the sight and enjoyment of thee; for the long day of a happy eternity.) Blessed be the Lord for ever more. So be it. So be it.' O learn thou my soul ever to praise thy Lord in this manner; and to sing forth his mercies to thee, all thy life long, as thou hopest to do for all eternity.

Psalms lxxxix. 'Lord, thou hast been our refuge from generation to generation---from eternity and to eternity thou art God--a thousand years in thy sight are but as yesterday which is past and gone.-- In the morning man shall grow up like grass--in the evening he shall fall down, grow dry, and wither.--The days (of man) are threescore and ten years: but if in the strong they be fourscore years, what is more of them is labor and sorrow. (O despise then my soul all that is temporal, and set thy whole hearts upon that which is eternal.) Who knoweth the power of thy anger, &c. Return O Lord, how long (wilt thou be angry?) And

And be thou entreated in favor of thy servants.--- Look upon thy servants and upon their works, and direct their children: And let the brightness of the Lord our God be upon us; and direct thou the works of our hands over us: yea the work of our hands do thou direct.' O let this be our daily prayer.

Psalm xc. 'He hath given his Angels charge over thee, to keep thee in all thy ways.--- Thou shalt walk upon the asp and the basilisk; and thou shalt trample under foot the lion and the dragon.' O Christian souls fear nothing then, but the offending so great, and so good a God. If he be with you, no one can hurt you.

Psalm xciv. 'Come let us praise the Lord---let us adore and fall down, and weep before the Lord that made us: for he is the Lord our God.---To day if you shall hear his voice, harden not your hearts, &c. lest he swear to you in his wrath, (as he did to the stiff-necked Israelites in the wilderness,) that you shall not enter into his eternal rest.' O let thy mercy O Lord keep us from being at any time so miserable, as to harden our hearts against thy calls, and so exclude ourselves from thy eternal rest.

Psalm ci. 'Thou art always the self same; and thy years shall not fail.' O unchangeable eternity.

Psalm cii. 'Bless the Lord O my soul, and let all that is within me praise his holy name: Bless the Lord, O my soul, and see thou never forget all he hath done for thee.--- Bless the Lord all ye his Angels, &c. Bless the Lord all his works, in every place of his dominion: O my soul, bless thou the Lord.' O this ought to be our perpetual employment, both in time and eternity.

Psalm ciii. 'Bless the Lord, O my soul: O Lord my God, thou art exceedingly great. Thou hast put on praise and beauty, &c. Who makest the clouds thy chariot, who walkest upon the wings of the

the winds: who makest thy Angels spirits, and thy ministers a burning fire: who hast sounded the earth upon its own bases, &c. How great are thy works, O Lord? Thou hast made all things in wisdom: the earth is filled with thy riches: so is this great sea which stretcheth wide its arms: there are creatures little and great without number, &c. May the glory of the Lord endure for ever.---I will sing to the Lord as long as I live. I will sing praise to my God, while I have my being.---I will ever take delight in the Lord.' Christians let these be always our dispositions: Let us praise our God at all times.

Psalms civ. 'Give glory to the Lord, and call upon his name.---Seek ye the Lord, and be strengthened, seek his face evermore, by attending always to his divine presence, and by ever praising and invoking him.

Psalms cv. 'Give glory to the Lord, for he is good, for his mercy endureth for ever. Who shall declare the powers (*the mighty works*) of the Lord! Who shall set forth all his praises?---We have sinned with our fathers, we have acted unjustly, we have wrought iniquity, &c. Save us O Lord, our God, and gather us together from among the nations; that we may give thanks to thy holy name; and extol thy mercies.' O 'tis just we should in this manner ever join with the praises of God, the confession of our sins and the imploring his mercy!

Psalms cvi. 'Give glory to the Lord; for he is good, for his mercy endureth for ever. Let them say so that have been redeemed by the Lord, &c. O let the mercies of the Lord give glory to him, and his wonderful works to the children of men.' Do thou my soul say so for ever, and see thou never forget the wonders of his mercy, wrought in favor of thee.

Psalms cix. *The Lord God the Father said to my Lord,* (his Son Christ Jesus, Lord of David and of all)

all) *fit thou at my right hand*, as Sovereign king, and Judge of all; *until I subject all things to thee, and make thy enemies thy foot-stool*; either by attracting them, in my mercy, to thy feet, to yield themselves up eternally to thee, by faith, and obedience: or by giving them up in my justice, to be crushed, and troden down by thee eternally, for their obstinate impenitence. *The Lord will send forth the royal scepter of thy power*, (thy spiritual empire) *out of Zion* where thy reign shall begin, which from thence shall be propagated throughout the earth, and subdue all thy enemies. For *with thee* is all power and principality--- and *from the womb of my Divinity have I begotten thee, before the day-star*, and the whole creation. (O the eternal word!) *The Lord hath sworn to thee, O Christ and he shall not repent of it, that thou art a priest (and king) for ever according to the order of Melchisedech*: with the fulness of all both kingly and priestly power, to be executed amongst all nations. Bow down then my soul, and subject all thy powers to this great king and high priest: but learn also an imitation of his humility, his meekness and his patience, under the sufferings of his mortal life: *for he shall stoop by humility to drink of the afflictions and tribulations; therefore shall he lift up the head*, and be eternally exalted: and so all they that shall, with the like dispositions, drink of Christ's cup of humiliations and afflictions here upon earth shall also be exalted, and glorified with him eternally in heaven.

Psaltn cx. I will confess, that is, I will give praise and glory to thee O Lord, with my whole heart, all the days of my life; and I will for ever associate myself with the just and the congregation of all them that praise thee, whither in heaven or on earth. For great and admirable are all the works of the Lord, sought out, that is, contrived in the most exquisite manner to
ment answer

answer the end for which they were all made, and to obey all his wills. Every work of his calls upon us to give praise and glory to him; and declares his magnificence. But O the wonderful memorial, that this gracious and merciful Lord hath bequeathed to us, of our redemption, in the abridgment of all his wonders, the food of life which he hath given to them that fear him, (in the most sacred mysteries) O he will be mindful for ever of his covenant with his church; he will not cease to shew forth to his people his mighty works---the works of his hands are truth and judgment, they are full of verity and equity. All his commandments are most right and faithful, they never fail, nor impose upon any one, they are strongly established for ever and ever---Holy and terrible is his name: the fear of the Lord is the beginning of wisdom: yea the truest and choicest wisdom: and a good understanding, shall ever wait on all them that follow in practice this holy fear: his praise continueth for ever and ever. My soul let these be always thy sentiments.

Psal. cxi. Shews forth the happiness of all them that serve God in good earnest. *Blessed is the man that feareth the Lord*, not with a servile, but a filial fear, and so as to delight exceedingly in his commandments, and to love him with his whole heart. *His seed---shall be blessed.* Glory and wealth shall be in his house: and his justice remaineth for ever (for the offspring of the righteous shall prosper.) Even in the times of darkness and difficulties a light from God shall arise in favor of the righteous; in consideration of the works of mercy they have exercised: these shall recommend them both to God and to man; so that they shall not be moved for ever: they shall be in everlasting remembrance with men, and shall not fear the evil bearing of the sentence of condemnation from God. Their heart is ever ready to hope in the Lord, who is their sure refuge and strength, and will give them

them the victory over all their enemies. They shall continue to *distribute* large alms to the poor, and their justice shall go prosperously on; till it brings them to be exalted in everlasting glory. Whilst the wicked shall *pine away* with envy and vexation, and all their projects and *desires shall perish*, and end in a miserable eternity.

Psalms cxii. 'Praise the Lord ye children: praise ye the name of the Lord. Blessed be the name of the Lord from henceforth now and for ever. From the rising of the sun to the going down of the same, the name of the Lord is worthy of praise. The Lord is high above all nations, and his glory above the heavens. Who is as the Lord our God, who dwelleth on high; and looketh down on the low things (*the little and humble*) in heaven and in earth?—Lifting up the poor from the dunghil (*of sin and misery*) to place him with the princes of his people.' Has not thy Lord done so with thee my soul, without any merits of thine? O glory be to his mercy and goodness for evermore.

Psalms cxiii. 'The sea saw and fled away, the Jordan was turned back--At the presence of the Lord the earth was moved; at the presence of the God of Jacob; who turned the rock into pools of water--(*O great and glorious is his name!*) Not to us Lord, not to us but to thy name give glory.' O propagate the glory of thy name O Lord throughout the universe: subject all nations and all hearts to the reign of thy love.

Psalms cxiv. 'The sorrows of death have compassed me, and the perils of hell have found me--The Lord is the keeper of little ones: I was humbled, and he delivered me: (*see my soul that humility is the way to be delivered from all thy evils.*) Turn then my soul into thy rest, (*the place of thy true repose within,*) for the Lord hath been exceeding good to thee, &c.' yes my soul ever seek thy rest within thy interior, by recollecting

recollecting thyself there in thy God, who chooseth for his eternal abode the very center of thy heart.

Psalms cxv. 'What shall I render to the Lord, for all that he hath rendered to me? I will take the chalice of salvation (*the cup of sufferings, presented to me by my Saviour*) and I will call upon the name of the Lord. I will pay my vows to the Lord, before all his people: precious in his sight is the death of his Saints.--Thou hast broken my bonds; I will sacrifice to thee the sacrifice of praise, &c.' O how well does this canticle become the martyrs, and all that suffer for justice and truth!

Psalms cxvi. *The truth of the Lord remaineth for ever.* Walk thou, my soul with God in truth, and thou shalt also remain with him for ever.

Psalms cxvii. 'Tis good to trust in the Lord, rather than to trust in princes.--The Lord is my strength and my praise; and he is become my salvation.--This is the day (*of Christ's exaltation*) which the Lord hath made.--O praise ye *then* the Lord, for he is good, for his mercy endureth for ever.' O my soul, let his praise be always in thy mouth.

Psalms cxviii. In this Psalm (which is daily repeated by the church, in the canonical hours of the divine office) the excellency of the law, and of the commandments of God; and the love and observance of them, is inculcated in almost every one of the 176 verses of which it is composed:--We shall only point out some remarkable sentences, out of each division, as it stands distributed in the divine office.

1. 'O that my ways may ever be directed (*by thee O Lord*) to keep thy justifications (*thy precepts, by which thou makest us just.*)--With my whole heart have I sought after thee--thy words have I hid in my heart (*that I may never lose them.*)--Blessed art thou O Lord: O teach me thy justifications.--I will meditate always on thy commandments--I will not forget thy words;

2. ' I am a sojourner upon earth, (*a pilgrim in this vale of tears,*) O hide not thy Commandments from me (*let me ever travel by their light.*)---My soul hath coveted to long for thy justifications at all times--I have run the way of thy commandments, when thou didst enlarge my heart, (*by love.*)

3. ' Incline my heart unto thy testimonies, and not to covetousness. (*O keep me from the unhappy love of mammon.*) Turn away my eyes that they may not behold vanity, &c.

4. ' A fainting hath taken hold of me, because of the (*multitude of the*) wicked that forsake thy law, (*to their own destruction.*) Thy justifications were the subject of my song, (*my joy and my comfort,*) in the place of my pilgrimage. 'Even in the night I have remember'd thy name O Lord--O Lord my portion--I am ready--to keep thy commaandments.--I rose at midnight to give praise to thee--I am a partaker with all them that fear thee, and that keep thy commandments.'

5. ' Before I was humbled I offended--It is good for me that thou hast humbled me, that I may learn thy justifications.--In thy truth, thou hast humbled me. O let thy mercy be for my comfort.'

6. ' The wicked have told me fables : but not as thy law : All thy statutes are truth.--Forever O Lord, thy word standeth firm in heaven : thy truth unto all generations--by thy ordinance the day goeth on : for all things serve thee.--Thy justifications I will never forget--I am thine ; save thou me, &c.' O let no one take me out of thy hands.

7. ' O how have I loved thy law O Lord, 'tis my meditation all the day long.--How sweet is thy word to my palate, more (*delicious*) than hony to my mouth--Thy word is a lamp to my feet, and a light to my paths.--I have purchased thy testimonies for an inheritance for ever : because they are the joy of my heart. I have inclined my heart to do thy justifica-

tions for ever; for the sake of the reward.' Which is nothing less than thyself.

8. 'Pierce thou my flesh with thy holy fear--I am thy servant! O give me understanding, that I may know thy testimonies.' That I may ever know and do thy holy will.

9. *Thou art just O Lord and thy judgment is always right.*

10. 'My eyes (*directed*) to thee have prevented the morning; that I might meditate on thy words--Thou art near O Lord (*to them that seek thee*) and all thy ways are truth.

11. 'Seven times a day have I given praise to thee--Much peace have they that love thy law: and to them there is no stumbling block--my soul shall live, and shall praise thee--I have gone astray, like a sheep that is lost: seek thou thy servant, because I have not forgotten thy commandments.' Oh that these were always our dispositions! Oh my soul, that this love of the divine law were always deeply imprinted in thy heart!

Psalms cxix. 'Wo is me that my sojourning is prolonged:' in this land of sin and misery. O when shall I be called home from this banishment.

Psalms cxx. 'My help is from the Lord, who made heaven and earth.' O he in his good time will be my deliverer.

Psalms cxxi. 'I rejoiced at the things that have been said to me: We shall go into the house of the Lord,' to dwell with him for eternal years: Hasten O Lord that happy day.

Psalms cxxv. 'They that sow in tears shall reap in joy.' What comfort for them that labor here in the vineyard of their Lord, provided they *walk in truth* before him?

Psalms cxxvi. 'Except the Lord build the house, they labor in vain that build it.--It is vain for you to rise before light.' Ah! my soul nothing can be done
by

thee, or for thee, to any good purpose, without the grace and blessing of the Lord.

Psalms cxxvii. 'Blessed are all they that fear the Lord.--Yea blessed shall they be for evermore.

Psalms cxxviii. 'Many a time have they sought against me, from my youth: let Israel now say: Many a time have they sought against me from my youth: but they could not prevail over me -- Let them all be confounded, and turned back, that hate Sion, (*the Church of Christ.*) Let them be as grass upon the tops of houses, &c.' O such shall be the end of all that persecute God's people.

Psalms cxxix. 'With the Lord there is mercy. and with him plentiful redemption.' O 'tis in this plentiful redemption, thro' the blood of Christ, is all our hope, both for the living, and the dead!

Psalms cxxxi. 'This is my rest for ever and ever: here will I dwell, for I have chosen it.' O my soul, the place of thy true rest forever and ever, is thy God, and his holy will. O choose this; and thou shalt live for ever, with the ever living God.

Psalms cxxxii. 'Behold how good and pleasant it is for brethren to live together in unity, (*O happy religious unity!*) For there the Lord hath commanded a blessing, and life for ever more.' Yes our God is unity, verity, and charity: where these are, there God is for evermore.

Psalms cxxxiii. 'Behold now bless ye the Lord, all ye servants of the Lord, you who stand in the house of the Lord (*even in his heavenly tabernacle*)--- in the nights (*whilst we are asleep*) lift ye up your hands to the holy places (*of his sanctuary above*) and bless ye the Lord (*to supply our defects, and there make for us this prayer,*) may the Lord out of Sion bless you, even he that made heaven and earth.' Christians, let this be always our evening prayer.

Psalms cxxxvi. Upon the banks of the rivers of Babylon (*the fleeting streams of this wretched world*) we

sat, and we wept, when we remember'd (our unhappy captivity, and our distance from thee O Sion (our true home in our heavenly country) *On the willows* (the melancholy trees which grow) *in the midst thereof, we hung up our musical instruments,* (having no heart to play on them.) *For there they that led us into captivity--said: Sing ye to us a hymn of the songs of Sion. But how shall we sing the song of the Lord* (the sacred canticles of the divine praises) *in a strange land* (enslaved in this land of misery and sin, and at so great a distance from the house of God, in our true country.) *O If I ever forget thee O Jerusalem* (O city of God above) *let my right hand be forgotten--if I make not Jerusalem the beginning* (the principal subject) *of my joy.* See my soul, what ought to be thy sentiments, whilst thou fittest a captive far from thy true home in the midst of this Babylon of the world: O how miserable indeed is this *daughter of Babylon*, and all her admirers; O let us never be of this number.

Psalms cxxxvii. 'I will praise thee O Lord, with my whole heart--I will sing praises to thee in the sight of the Angels, I will worship towards thy holy temple; and I will give glory to thy name; for thy mercy, and for thy truth.--May all the kings of the earth give glory to thee.--For the Lord is high, and looketh on the low (*the humble*) but the high (*the proud*) he knoweth afar off: (*despising them, and setting them at a great distance from him.*) If I shall walk in the midst of tribulation, thou shalt enliven me.--Thy mercy, O Lord, endureth for ever: O despise not I beseech thee the works of thy hands.' O my soul, let us ever join in this prayer and praise.

Psalms cxxxviii. 'Whither shall I go from thy Spirit? Or whither shall I flee from thy face (*from thy presence.*) If I ascend up into heaven thou art there. If I descend into hell thou art there. If I take to me the wings of the morning, and dwell in the uttermost parts of the sea: Even there also shall thy hand lead me:

me: and thy right hand shall hold me.--Darkness shall not be dark to thee, and night shall be as light as the day: the darkness thereof, and the light thereof are alike to thee.' O my soul ever remember these great truths: Have always the presence of thy God before thy eyes, and ever rejoice under his protection.

Pfalm cxi. ' I let my prayer bedirected as incense in thy sight.--Set thou a watch, O Lord, before my mouth, and a door round about my lips.--Not to make excuses in sins, with men that work iniquity.--Keep me from the snare, that they have laid for me.' O Lord do thou keep me from all them that seek the destruction of my soul.

Pfalm cxli. ' I cried to thee, O Lord, thou art my hope, my portion in the land of the living.--Bring my soul out of prison, that I may praise thy name. O when shall my soul be delivered from her long imprisonment, to see thee, love thee, and praise thee, O my God, in the true land of the living.

Pfalm cxlii. ' Hear O Lord my prayer: and enter not into judgment with thy servant: for in thy sight no man living shall be justified.--I stretched forth my hands to thee--my soul is as earth without water to thee.--Hear me speedily O Lord.--Turn not away thy face from me.--Cause me to hear thy mercy.--Make the way known to me wherein I should walk--Deliver me from all my enemies.--Teach me to do thy will, for thou art my God.' O let this, my soul, be thy perpetual prayer.

Pfalm cxliii. ' Man is like to vanity: his days pass away like a shadow--They (*deluded worldlings*) have called the people happy that hath these things (*honours, riches, and pleasures,*) but happy indeed is that people whose God is the Lord.' Ah! none of those vain toys can ever make thee happy, my soul: for thou wast made for thy God! and in him alone canst thou find a true repose.

Psalm cxliv. 'Great is the Lord, and greatly to be praised: and of his greatness there is no end. The Lord is gracious and merciful, patient and plentiful in mercy. The Lord is sweet to all: and his tender mercies are over all his works. Let all thy works, O Lord, praise thee: and let thy Saints bless thee.--Thy kingdom is a kingdom of all ages: and thy dominion endureth throughout all generations. The Lord is faithful in all his words, and holy in all his works--The Lord is nigh unto all them that call upon him: to all them that call upon him in truth. He will do the will of them that fear him; and he will hear their prayer, and will save them. The Lord keepeth all them that love him.--Let all flesh bless his holy name for ever and ever.' O let his own tender mercies give glory to him for ever, and all his wonderful ways in favor of the children of men. *Amen. Amen.*

Psalm cxlv. 'Praise the Lord, O my soul; in my whole life I will praise the Lord, yea I will sing to my God as long as I shall be. Put not your trust in princes; in the children of men, in whom there is no salvation. His spirit (*the soul of a prince*) shall go forth (*in death*) and he shall return into his earth: in that day all their thoughts (*and designs*) shall perish (*and come to nothing.*) Blessed is he who hath the God of Jacob for his helper: whose hope is in the Lord his God, who made heaven and earth--who keepeth truth for ever.' O how vain then is he who puteth his trust in a mortal man; and forgets his God, whose mercy and truth endureth for ever.

Psalm cxlviii. 'Praise ye the Lord from the heavens.--Praise ye him all his Angels--For he spoke and they were made: he commanded, and they were created--(*O may all his creatures bless him for ever.*) Praise ye the Lord from the earth--Kings and all people, princes and judges, young men and maidens, &c. O let all praise the name of the Lord. *Amen. Amen.*

Psalm

Pſalm cl. ' Let every ſpirit praiſe the Lord. Alleluja.' -- Yea let every thing that has breath, bleſs the Lord : and let every breath we take give glory to his name. And may both heaven and earth be ever full of his praiſe. *Amen.*

PROVERBS

CHAP. I. v. 7. ' The fear of the Lord is the beginning of wiſdom.' 'Tis the choiceſt wiſdom, far excelling all the learning of the ſages of this world, and all human ſciences. v. 8. *Hear then O my ſon the inſtructions* of this true wiſdom; and lay them up in thy heart; v. 9. *That grace may be added to thy head,* &c. But beware of being led out of this true way of life, by the ſuggeſtions or examples of the wicked. v. 10. *If ſiners ſhall entice thee conſent not to them,* v. 11. But *reſtrain thy foot from their paths* for they lead to death. Yea v. 18. *They lye in wait for their own blood;* and *practiſe deceits* againſt their own ſouls. v. 19. *So the ways of every covetous man,* (who loves his money more than his God,) *deſtroy the ſouls of* them that are poſſeſſed with this vice. v. 20. *Wiſdom preacheth abroad,* -- v. 22. *O children how long will you love childiſhneſs,* (Ah what elſe are all the objects of your fond affections ! and how long ye fools will you covet the things that are hurtful. v. 23. *Turn ye at my reproof.* Be converted from your folly, and embrace the ways of wiſdom, while you have time otherwiſe mark what follows. v. 24. ' *Be cauſe I called, and you reſuſed to bearken to me:* I ſtretched out my hand, and there was none of you that regarded me. v. 25, You have deſpised all my counſels, and neglected my reprehensions. v. 26. I alſo will laugh in your deſtruction -- v. 27. When ſudden calamity like a tempeſt ſhall fall on you, and
tribulation

tribulation and distress shall come upon you. v. 28. Then shall they call upon me and I will not hear. -- v. 29. Because they have hated instruction and received not the fear of the Lord. -- v. 31. Therefore they shall eat the fruit of their own way, and shall be filled with their own devices. v. 32. The prosperity of fools shall destroy them, *by being the occasion of their ruin.* O my soul let us always give ear to the preaching of heavenly wisdom. Let us ever correspond with the divine calls and graces; lest we come to be overtaken with God's judgments and repent when 'tis too late.

Chap. ii. v. 3. ' My son if thou shalt call for true wisdom, and incline thy heart to prudence. v. 4. If thou shalt seek for her as for money, and shalt dig for her as for a treasure. v. 5. Then shalt thou understand the fear of the Lord, and shalt find the knowledge of God. v. 6. Because the Lord giveth wisdom, *to them that seek it in earnest.* v. 9. Then shalt thou understand justice and judgment, and equity, and every good path. v. 10. If true wisdom shall enter into thy heart, and knowledge please thy soul. v. 11. Counsel shall keep thee and prudence shall preserve thee. v. 12. *That* thou mayst be delivered from the evil way, and from the man that speaketh perverse things, *(evil teachers or libertines)* who leave the right way *of light and truth*, and walk by dark ways, &c. v. 16. That thou mayst be delivered from the strange woman *(from adultery, whether carnal or spiritual)* who v. 18. hath forgotten the covenant of her God. For her house inclineth unto death, and her paths to hell. v. 19. None that go into her shall return again; neither shall they take hold of the paths of life.' See my soul how difficult it is, for them that give themselves up to this *strange woman* (either by lust or heresy) to recover the ways of life any more. Embrace then true wisdom, and she shall be thy keeper. v. 20. ' That thou mayst walk in a good way;
and

and mayst keep the paths of the just. v. 21. For they that are upright shall dwell in the earth. -- v. 22. But the wicked shall be destroyed -- and shall be taken away from it.'

Chap. iii. v. 1. 'My son forget not my law, and let thy heart keep my commandments. v. 2. For they shall add to thee length of days, and years of life and peace. v. 3. Let not mercy and truth leave thee, put them about thy neck, and write them in the tablets of thy heart. v. 4. And thou shalt find grace and good understanding before God and men. v. 5. Have confidence in the Lord with all thy heart and lean not (*depend not*) upon thy own prudence. v. 6. In all thy ways think on him, and he will direct thy steps. v. 7. Be not wise in thy own conceit, fear God and depart from evil. -- v. 9. Honor the Lord with thy substance, and give him of the first of all thy fruits. v. 10. And thy barns shall be filled with abundance, and thy presses shall run over with wine. v. 11. My son, reject not the correction of the Lord, and do not faint when thou art chastized by him. v. 12. For whom the Lord loveth he chastiseth, and as a father in the son he pleaseth himself. v. 13. Happy is the man that findeth wisdom. -- v. 15. She is more precious than all riches : and all the things that are desired by *worldlings* are not to be compared with her. v. 16. Length of days is in her right hand, and in her left hand riches and glory. v. 17. Her ways are beautiful ways, and all her paths are peaceable. v. 18. She is a tree of life to them that lay hold on her (*the fruit of which makes men live for ever,*) and he that shall retain her is blessed.' O my God give to us all this heavenly wisdom, which teaches us to know thee, and to love thee ; and which brings us to be eternally with thee. v. 21. 'My son, let not these things depart from thy eyes : keep the law and counsel (*of wisdom.*) v. 22. And there shall be life to thy soul and grace to thy mouth. v. 23. Then shalt thou

thou walk confidently in thy way, and thy foot shall not stumble. v. 24. If thou sleep thou shalt not fear thou shalt rest, and thy sleep shall be sweet. -- v. 26. For the Lord will be at thy side, and will keep thy foot that thou be not taken.' O how happy then are all they that with their whole heart love and seek this true wisdom! v. 31. 'Envy not the unjust man, and do not follow his ways. v. 32. For every mocker is an abomination to the Lord, and his communication is with the simple, *the bumble, barmless and upright*. v. 34. He shall scorn the scorers, and to the meek he shall give grace.

Chap. iv. v. 4. 'Let thy heart receive my words, keep my commandments, and thou shalt live. v. 5. Get wisdom, get prudence, forget not -- v. 6. forsake her not, and she shall keep thee, love her, and she shall preserve thee. v. 7. The beginning of wisdom, get wisdom -- v. 8. Take hold on her, and she shall exalt thee: thou shalt be glorified by her, when thou shalt embrace her. v. 9. She shall give to thy head encrease of graces, and protect thee with a noble crown. v. 13. Hear O my son and receive my words that years of life may be multiplied to thee: *followed by those eternal years that know no end, in the land of the living*. v. 11. I will shew thee the way of wisdom and equity. v. 12. Which when thou shalt have entered, thy steps shall not be straitened, and when thou runest thou shalt not meet a stumbling block: *or scandal to make thee fall into sin*. v. 13. Take hold on instruction, leave it not, keep it, because it is thy life. v. 14. *But* be not delighted in the paths of the wicked. -- v. 15. *Flee far* from their ways. -- v. 17. *who* eat the bread of wickedness, -- v. 18. The path of the just as a shining light, (*as the light of the morning*) goeth forward and encreaseth even to perfect day. v. 19. The way of the wicked is darksome: they know not where they fall. v. 20. My son hearken to my words. v. 21. Keep them.

them in the midst of thy heart: v. 22. For they are life to those that find them, and health to all flesh. v. 23. With all watchfulness keep (*guard*) thy heart, because life issueth out from it. v. 24. Remove from thee a froward mouth: and let detracting lips be far from thee. v. 25. Let thy eyes look straight on, *by simplicity and purity in thy intention and affection*: and the eye lids go before *thy steps by walking warily and cautiously*. v. 26. make straight the path for thy feet, *the holy will and law of God*, and all thy ways shall be established. v. 27. Decline not to the right hand, nor to the left, turn away thy foot from evil. -- *And he will make thy courses straight, he will bring forward thy ways in peace.*

Chap. v. v. 1. 'My son, attend to my wisdom-- v. 2. That thou mayst keep thoughts *and* thy lips may preserve instruction. *But O beware* of the deceit of a woman. v. 3. *For* the lips of a harlot are like a honycomb. -- v. 4. But her end is as bitter as wormwood, and sharp as a two edged sword. v. 5. Her feet go down unto death, and her steps go in as far as hell.' Such are the dreadful consequences of yielding to sins of impurity. O flee then from all the dangerous occasions. v. 8. 'Remove thy way far from her, and come not nigh the doors of her house. But ever remember that, v. 21. The Lord beholdeth the ways of man, and considereth all his Steps. v. 22. *And that the wicked man shall be caught in his own iniquities, and fast bound with the ropes of his own sins* v. 23. *And he shall die, because he hath not received instruction, and in the multitude of his folly he shall be deceived.*

Chap. vi. v. 6. 'Go to the ant O sluggard, and consider her ways, and learn wisdom. v. 7. Which although she hath no guide, nor master, nor captain v. 8. Provideth her meat for herself in the summer and gathereth her food in the harvest. v. 9. How long wilt thou sleep, O sluggard? when wilt thou rise
ou

out of thy sleep? v. 10. Thou wilt sleep (*thou say'st*) a little *longer*, thou wilt slumber a little.--v. 11. And whilst thou art sleeping on, want shall come on thee as a traveler, and poverty as a man armed.' See my Soul, if in the spiritual sense this be not applicable to thee: and make haste to awake out of thy sleep. 'But if thou be diligent, thy harvest shall come as a fountain, and want shall flee far from thee. v. 12. A man that is an apostate, by falling from wisdom and from God, an unprofitable man,--v. 14. *who* with a wicked heart deviseth evil, and at all times soweth discord. v. 15. To such a one, his destruction shall presently come, and he shall suddenly be destroy'd, and shall no longer have any remedy. -- Six things there are which the Lord hateth, and the seventh his soul detesteth.--Haughty (*proud*) eyes, a lying tongue, and hands that shed innocent blood. -- A heart that deviseth wicked plots; feet that are swift to run into mischief. -- A deceitful witness, and him that soweth discord amongst brethren.--My son, keep the Commandments -- Bind them up in thy heart continually, and put them about thy neck--When thou walkest *out*, let them go with thee, when thou sleepest, let them guard thee, and when thou awakest talk with them--For the commandment is a lamp, and the law a light, and the reproofs of instruction, the way of life--That they may keep thee from the evil woman.' That is from all the allurements of lust, and the dangerous occasions of wicked company: of which the wise man pronounces. v. 27. 'Can a man hide fire in his bosom, and his garments not burn?--Or can he walk upon hot coals, and his feet not be burnt?' So neither can he frequent the company, in which he meets with the occasions of lust, without endangering his being burnt with lust.

Chap. vii. The wise man persists in recommending the study and love of true wisdom, as the best preservative from being led astray into the ways of death and hell,

hell, by the impudent woman (lust or heresy) and concludes by this exhortation. v. 25. ' Let not thy mind, *my son*, be drawn away in her ways: neither be thou deceived with her paths. For she hath cast down many wounded, and the strongest have been slain by her. Her house is the way to hell, reaching even to the inner chambers of death.'

Chap. viii. Sets forth the preaching, and the excellence of divine wisdom. v. 4, &c. ' O ye men, to you I call -- O ye little ones understand -- and take notice. -- Hear me, for I will speak of great things, and my lips shall be opened to preach right things. -- Receive my instruction preferably to money: choose knowledge rather than gold. -- For wisdom is better than all the most precious things, and whatsoever may be desired cannot be compared to it. -- I wisdom dwell in counsel. -- The fear of the Lord hateth all evil: I hate arrogance and pride and every wicked way, and a mouth with a double tongue. -- Counsel and equity is mine, prudence is mine, fortitude is mine. -- By me kings reign. -- I love them that love me, and they that in the morning early watch for me, shall find me. -- With me are *the truest* riches and glory, glorious riches and justice. -- For my fruit is better than gold and the precious stone, and my blossoms, than the choice silver. -- I walk in the way of Justice. -- That I may enrich them that love me, and may fill their treasures. -- The Lord possessed me (*the eternal wisdom here speaks*) in the beginning of his ways, before he made any thing from the beginning. -- I was set up from eternity. -- before the earth was made. -- When he prepared the heavens I was there, when with a certain law and compass he enclosed the depths. -- When he established the sky above, and poised the fountains of waters. -- When he compassed the sea with its bounds, and set a law to the waters, that they should not pass their limits: when he balanced the foundations of the earth. -- I was with him forming a l

things. -- And my delight is to be with the children of men.' O the amiable word! How truly hast thou verified this, O Lord, in thy incarnation; and in those wondrous ways, by which thou hast contrived to be always with us to the end of the world. -- 'Now therefore, my children, give ear to me, blessed are they that keep my ways. -- Hear instruction, and be wise, and reject it not. -- Blessed is the man that heareth me, and that watcheth daily at my gates. -- He that shall find me shall find life, and shall have salvation from the Lord. -- But he that shall sin against me shall hurt his own soul: All that hate me love death.' O let us ever love, desire and seek this lovely wisdom; and when we shall have found her, let us never let her go: and she shall bring us to that true life which is with God.

Chap. ix. Wisdom invites all to her banquet. v. 4, &c. 'Whosoever is a little one, let him come to me. -- Come eat my bread, and drink the wine which I have mingled for you. -- Forsake childishness and live, and walk by the ways of prudence. -- The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is prudence. For by me shall thy days be multiplied, and years of life shall be added to thee. -- If thou be wise, thou shalt be so to thyself.' Thou shalt reap the fruits of thy wisdom: *and if thou be a scorner, thou alone shalt bear the evil.* Beware then of the *allurements* of the *foolish woman*, (worldly folly, the capital enemy of true wisdom) inviting thee to feast with her, on *stolen waters*, and promising thee *pleasure* in her *hidden* and *forbidden bread*: for with her are *giants* prepared to destroy thee; and *her guests* are in the depths of hell.

Chap. x. v. 5, &c. 'He that gathereth in the harvest is a wise son: but he that snorteth in the summer (*letting the sunshine of grace pass away unregarded*) is the son of confusion: *and shall be confounded for ever.* -- The blessing of the Lord is upon the head of

of the just -- *And his memory is with praises -- He that walketh sincerely (uprightly and honestly) walketh confidently, but he that perverteth his ways (whose ways are crooked and deceitful) shall be manifest, shall be discovered and confounded --* In the multitude of words, sin shall not be wanting: but he that refraineth his lips is most wise.' O set thou, O Lord, a guard upon my lips, that I may never sin by my words.

Chap. xi. v. 1, &c. 'A deceitful balance is an abomination before the Lord: such often are the scales of the world: such are always the scales of self love. -- Where pride is, there also shall be reproach (both active and passive, with contentions and injuries) but where humility is, there also is wisdom -- The simplicity of the just shall guide them: and the deceitfulness of the wicked shall destroy them; and be their ruin -- Riches shall not profit in the day of revenge (when God's judgments shall overtake the wicked) but justice shall deliver from death -- The justice of the upright shall make his way prosperous -- Clemency prepareth life, and the pursuing of evil things death. -- A perverse heart is abominable to the Lord; and his will is in them that walk sincerely -- Some distribute their own goods and are richer: others take away what is not their own, and are always in want -- Well doth he rise early who seeketh good things: but he that seeketh after evil things shall be oppressed by them -- He that trusteth in his riches shall fall -- The fruit of a just man is a tree of life: and he that gaineth souls is wise -- If the just man receive evils in the earth, how much more the wicked and the sinner?'

Chap. xii. v. 1, &c. 'He that loveth correction loveth knowledge: but he that hateth reproof is foolish -- Turn the wicked about and they shall not be, but the house of the just shall stand firm -- He that tilleth his land (that cultivateth his soul) shall be filled with bread, but he that pursueth idleness is a very

fool -- Whatsoever shall befall the just man, it shall not make him sad (*because of his conformity with the will of God*) but the wicked shall be filled with mischief, and find no such comfort. -- Lying lips are an abomination to the Lord: *because he is the God of truth*: but they that deal faithfully please him. -- In the path of justice is life; but the byway leadeth to death.

Chap. xiii. v. 3, &c. 'He that keepeth his mouth (*by having a constant guard on his words*) keepeth his soul: but he that hath no guard on his speech shall meet with evils. -- The sluggard willeth and willeth not (*he is not in earnest in his will of doing good, because he will not take the pains*) but the soul of them that work (*that are industrious in good*) shall be made fat. -- The just shall hate a lying word. -- One is as it were rich, when he hath nothing, and another is as it were poor, when he hath great riches.' O how rich is he who hath God with him; whom the whole world cannot take from him! -- 'Among the proud there are always contentions, -- *whereas the humble enjoy much peace*. -- He that walketh with the wise shall be wise; a friend of fools shall become like to them. *Such is the influence of company and conversation*. -- He that spareth the rod, hateth the child: but he that loveth correcteth him betimes.'

Chap. xiv. v. 12, &c. 'There is a way which seemeth just to a man (*through a mistaken conscience and culpable ignorance*) but the ends thereof lead to death. -- Laughter shall be mingled with sorrow (*which usually follows the mirth of worldlings*) and mourning cometh close after, and as it were taketh hold of the end of their joy. -- He that despiseth his poor neighbour sineth: but he that sheweth mercy to the poor shall be blessed. -- He that is patient is governed with much wisdom: but he that is impatient exalteth his folly: *that is, he shews the height of folly by making his evils more insupportable*. -- Soundness of heart is the life of the flesh, (*by greatly contributing*
even

even to corporal health) but envy (*with the like passions*) is the rottenness of the bones: *it carries putrefaction to the very bones.*-- Justice exalteth a nation, but sin maketh nations miserable.' O that all princes were sensible of this!

Chap. xv. v. 1, &c. 'A mild answer breaketh wrath: but a harsh word stirreth up fury.-- The eyes of the Lord in every place behold both the good and the evil. -- A peaceable tongue is a tree of life *in its fruits*: but that which is immoderate (*barsh and violent*) crusheth the spirit.-- Hell and destruction (*how remote soever they may seem from God*) are before the Lord, *and naked to his eye*, how much more the hearts of the children of men: *in which he desires to dwell for ever?*-- A secure mind (*with a good conscience*) is like a continual feast.-- Better is a little with the fear of the Lord: than great treasures without content--The way of the slothful is a hedge of thorns (*by their meeting continually with difficulties*) the way of the just is without offence: *free from stumbling-blocks.*--He that is greedy of gain troubleth (*and bringeth evil upon*) his own house: but he that hateth bribes shall live. By mercy and faith sins are purg'd away.-- The mind of the just studieth obedience.-- The Lord is far from the wicked; and he will hear the prayers of the just.--The ear that *willingly* heareth the reproofs of life: shall abide in the midst of the wise. -- *But* he that rejecteth instruction and *reproof* despiseth his own soul.-- Humility (*humiliation*) goeth before glory: for he that humbleth himself shall be exalted.

Chap. xvi. v. 1, &c. 'It is the part of the Lord to govern the tongue ('tis a singular grace of God to keep the tongue in good order.)--All the ways of a man are open to his eyes, the Lord is a weigher of spirits.-- Lay open thy works to the Lord: and thy thoughts shall be directed.-- The Lord hath made all things for himself. (O Lord let me be always thine:

I desire to give thee all my thoughts, words, and works.) Every proud man is an abomination to the Lord.--To do justice is more acceptable with God than to offer sacrifices.--By mercy and truth iniquity is redeemed. (Lord give us grace ever to offer to thee this kind of worship.) Get wisdom, for it is better than gold; and purchase prudence, for it is more precious than silver.-- Pride goeth before destruction: and the spirit is lifted up before a fall. The worst and most shameful falls are usually the punishment of pride.-- It is better to be humbled (by crosses and afflictions) with the meek, than to divide spoils with the proud, by short-lived temporal prosperity.--The patient man is better than the valiant: and he that ruleth his spirit, than he that conquereth cities.

Chap. xvii. v. 3, &c. 'As silver is tried by fire and gold in the furnace: so the Lord trieth the hearts, in the furnace of crosses and tribulations.--He that despiseth the poor man reproacheth his Maker: and he that rejoiceth at another man's ruin shall not be unpunished.--He that concealeth a transgression seeketh to maintain friendships: but he that repeateth it again separateth friends. A necessary precaution is this not to tell one friend what another hath said or done, with danger of causing a misunderstanding between them.-- He that justifieth the wicked, and he that condemneth the just, both are abominable before God.

Chap. xviii. v. 3, &c. 'The wicked man when he is come into the depth of sin contemneth: but ignominy and reproach shall follow him.-- The lips of a fool intermeddle with strife, and his mouth provoketh quarrels.--His mouth is his destruction, and his lips the ruin of his soul.--The name of the Lord is a strong tower: the just runeth to it, and shall be exalted.' O there is our refuge, my soul; there is our only security. -- *Before destruction the heart of a man is exalted* (his being lifted up by pride brings on his

his downfall) *and before he be glorified, it is humbled.*

Chap. xix. v. 2, &c. 'Where there is no knowledge of the soul, there is no good; and he that is hasty with his feet (*who does his work with too much hurry*) shall stumble.--A false witness shall not be unpunished; and he that speaketh lies shall perish.--The Learning (*and wisdom*) of a man is known by his patience: and his glory is to pass over wrongs.--House and riches are given by parents, but a prudent wife is properly from the Lord.--He that keepeth the commandment, keepeth his own soul: but he that neglecteth his own way shall die.--He that hath mercy on the poor, lendeth to the Lord; and he will repay him.' O with great interest indeed!

Chap. xx. v. 4, &c. 'Because of the cold the sluggard would not plow: he shall beg therefore in the summer; and it shall not be given him.--Who can say, my heart is clean, I am pure from sin?--Divers weights, and divers measures both are abominable before God.--Say not, I will return evil; wait for the Lord, and he will deliver thee.' O beware my soul, of seeking to return evil for evil: this will hurt thee more than thy enemy.

Chap. xxi. v. 2, &c. 'The way of a man seemeth right to himself: but the Lord weigheth the hearts.--To do mercy and judgment pleaseth the Lord more than victims.--He that gathereth treasures by a lying tongue is vain and foolish, and shall stumble upon the snares of death.--He that stopeth his ear against the cry of the poor, shall also cry himself, and shall not be heard.--He that followeth justice and mercy, shall find life, justice and glory.--Desires kill the slothful: for he refused to work at all: *and therefore his desires are vain.*--An obedient man shall speak of victory. *Obedience conquers all difficulties.*--There is no wisdom, there is no prudence, there is no counsel (*that can avail*) against the Lord.

Chap

Chap. xxii. v. 6, &c. 'It is a proverb: a young man according to his way, even when he is old he will not depart from it.--Cast out the scoffer, and contention shall go out with him; and quarrels and reproaches shall cease.--The slothful man says, there is a lion in the way: I shall be slain in the midst of the streets. (*His sloth suggesting vain apprehensions of difficulties and dangers, to keep him from his duty*) --The mouth of a harlot is a deep pit (*into which when you are fallen it is hard to get out*) he whom the Lord is angry with shall be suffered to fall into it. --Folly is bound up in the heart of a child: and the rod of correction shall drive it away.--Be not a friend to a furious man. --Lest thou learn his ways, and take scandal to thy soul.--Pass not beyond the ancient bounds, which thy fathers have set.' Beware of novelties in doctrine and practice: and stick close to antiquity.

Chap. xxiii. v. 10. &c. 'Touch not the bounds of little ones.--For their near kinsman is strong (*even the Lord himself, who is the father of the fatherless*) and he will judge their cause against thee.--Let thy heart apply itself to instruction.--But be thou in the fear of the Lord all the day long.--Because thou shalt have hope in the latter end, and thy expectation shall not be taken away.--My son, give me thy heart: and let thy eyes keep my ways: *for fear of falling into the deep and narrow pit of unlawful lust.* --Who hath wo? Whose father hath wo? Who hath contentions? Who falleth into pits?--Surely they that pass their time in wine, and study to drink off their cups.--Look not upon the wine when it is yellow; when the colour thereof shineth in the glass: it goeth in pleasantly.--But in the end it will bite like a snake, and shall spread abroad poison like a basilisk.--Thy eyes shall behold strange women; and thy heart shall utter perverse things.' O beware of intemperance in

in drink, as the mother of lust, and of innumerable other evils.

Chap. xxiv. v. 1, &c. ' Seek not to be like evil men, neither desire to be with them. *Because God and his truth is not with them.*--The thought of a fool is sin : and the detractor is the abomination of men.--Deliver them that are led (*by error or vice*) to eternal death : and those that are drawn away (*by the world, the flesh or the devil,*) to the second death forbear not to deliver, *by using all the means in thy power for their conversion.*--If thou say, I have not strength enough ; he that seeth into the heart, he understandeth (*what thou might'st do, if thou hadst true charity and zeal*) and nothing deceiveth the keeper of thy soul, and he shall render to a man according to his works.--Eat hony my son because it is good and sweet to thy throat.--So also is the doctrine of wisdom to thy soul : which when thou hast found, thou shalt have hope in the end, and thy hope shall not perish.--When thy enemy shall fall be not glad, and in his ruin let not thy heart rejoice.--Lest the Lord see, and it displease him, and he turn away his wrath from him *upon thee.*--Seek not to be like the ungodly.--For evil men have no hope of *the good* things to come : and the lamp of the wicked shall be put out.--My son, fear the Lord and the king : and have nothing to do with detractors.--For their destruction shall rise suddenly : and who knoweth the ruin of both (*that is, who knoweth but their destruction may be also thy ruin, if thou hast any society with them.*)

Chap. xxv. v. 21, &c. ' If thy enemy be hungry give him to eat : If he thirst give him drink.--For thou shalt heap hot coals upon his head ; and the Lord will reward thee.--The north wind driveth away rain : so doth a sad countenance a back-biting tongue.--As it is not good for a man to eat much hony :

ny : so he that is a searcher of *the divine* Majesty, shall be overwhelmed by glory.

Cbap. xxvi. v. 11, &c. 'As a dog that returneth to his vomit, so is the fool that repeateth his folly.--Hast thou seen a man wise in his own conceit? There shall be more hope of a fool than of him.--When the Wood faileth the fire shall go out : and when the tale bearer is taken away, contentions shall cease.--He that digeth a pit shall fall into it, and he that rolleth a stone (*to hurt his neighbour*) it shall return to him.

Cbap. xxvii. v. 1, &c. 'Boast not for to morrow, for thou knowest not what the day to come may bring forth.--Let another praise thee, and not thy own mouth, &c.

Cbap. xxviii. v. 1, &c. 'The wicked man fleeth when no one pursueth : but the just bold as a lion shall be without dread.--He that turneth away his ears from hearing the law of God, his prayer shall be an abomination--He that hideth his sins shall not prosper but he that shall confess and forsake them shall obtain mercy.--Blessed is the man that is always fearful, *viz. of sin*, but he that is hardened in mind shall fall into evils.--He that walketh uprightly shall be saved : he that is perverse in his ways shall fall at once.--He that tilleth his ground shall be filled with bread : but he that followeth idleness shall be filled with poverty.--He that stealeth from his father or from his mother : and saith this is no sin, is the partner of a murderer.--He that giveth to the poor shall not want ; he that despiseth his entreaty shall suffer indigence.

Cbap. xxix. v. 15, &c. 'The rod and reproof give wisdom : but the child that is left to his own will bringeth his mother to shame.' See Christians that nothing is more pernicious than to follow your own will, and to flee from self-denial.--'Hast thou seen a man hasty to speak : folly is rather to be looked for than his amendment.--He that nourisheth his servant

servant delicately from his childhood, afterwards shall find him stubborn.' (In the spiritual sense the unmortified Christian is here censured, who seeks to gratify his flesh, which ought to be the servant, and thereby makes it stubborn and rebellious! -- 'Humiliation followeth the proud : and glory shall uphold the humble of spirit. -- He that feareth man (*more than God*) shall quickly fall : He that trusteth in the Lord shall be set on high.--Many seek the face (*and favor*) of the prince : but the judgment of every one cometh forth from the Lord :' and therefore his favor ought in the first place to be sought.

Chap. xxx. v. 5, &c. 'Every word of God is fire tried (*most pure like gold refined by the fire.*) He is a buckler to them that hope in him. -- Add not any thing to his words (*by way of altering them*) lest thou be reprov'd and found a liar.-- Two things I have asked of thee, deny them not to me before I die.-- Remove far from me vanity and lying words. Give me neither beggary nor riches : give me only the necessities of life.--Lest perhaps being filled (*with the things of this world*) I should be tempted to deny (*or at least to forget the Lord, and my dependance on him*) or being compelled by poverty I should steal, and forswear the name of my God.

Chap. xxxi. Contains the praises of a *valiant*, that is of a wise and virtuous woman ; industrious in storing up spiritual treasures, and ever employ'd in good : and concludes. v. 30. 'Favor is deceitful, and beauty is vain, the woman that feareth the Lord she shall be praised. Give her of the fruit of her hands : and let her works praise her in the gates.' Christians, embrace all these documents of true wisdom, which are sowed so thick by the Spirit of God in this book of Proverbs : let them sink deep into your hearts : and see you conform yourselves to them in the practice of your lives : and you shall be wise indeed, and wise to eternity.

ECCLESIASTES.

CHAP. i. v. 2, &c. 'Vanity of vanities, said Ecclesiastes (*the preacher*) vanity of vanities, and all is vanity. -- What hath a man more of all his labor, which he taketh under the sun. -- All things are hard: man cannot explain them by word. The eye is not filled with seeing, neither is the ear filled with hearing. -- Nothing under the sun is new. -- I have seen all things that are done under the sun: and behold all is vanity and vexation of spirit. -- The perverse are hard to be corrected, and the number of fools is infinite.' O how truly vain indeed is every thing else but the loving of God and the serving him alone! O fools indeed all they that seek their happiness in any thing else!

Chap. ii. v. 1. &c. 'I said in my heart, I will go and abound with delights-- and I saw that this also was vanity.-- Laughter I counted error; and to mirth I said: why art thou vainly deceived? -- I made me great works, I built me houses, and planted vineyards. -- I made gardens, &c.-- I heaped me together silver and gold, and the wealth of kings and provinces. -- And whatsoever my eyes desired, I refused them not: and I withheld not my heart from enjoying every pleasure, and delighting itself in the things that I had prepared. -- And when I turned myself to all the works, which my hands had wrought; and to the labors wherein I had labored in vain: I saw in all things vanity and vexation of mind; and that nothing was lasting under the sun.' O wise indeed is he that is always sensible of this great truth, that God is All: and all things else are nothing but emptiness and vanity. -- 'I passed further to behold wisdom *on one side*, and errors and folly *on the other* (what is man said I, that he can follow the king his maker, *by the contemplation*

contemplation of his works.) -- And I saw wisdom excelled folly, as much as light differeth from darkness. -- The eyes of a wise man are in his head: the fool walketh in darkness: and (*yet with regard to this world*) I learned that they were both equally to die. -- And that the times to come shall cover all things together with oblivion.' -- From whence the wise man infers, that learning also and the study of sciences, (if not referred to eternity) is no better than *vanity and vexation of spirit.* -- 'God hath given to a man that is good in his sight (*that is who is truly virtuous*) wisdom, knowledge and joy: but to the wicked he hath given vexation and superfluous care -- *which ends in vanity and fruitless solicitude of the mind.*'

Chap. iii. v. 1, &c. 'All things have their season, and in their times all things pass under the heavens. -- God hath made all things good in their time: and hath delivered the world to the consideration of the *sons of men*, yet so that man cannot find out (*perfectly*) the work which God hath made. -- *Whose works continue for ever: and are all perfect.*' O glory be to his name. But with regard to the works of men. -- 'I saw under the sun in the place of judgment wickedness, and in the place of justice iniquity -- And I said in my heart: God shall judge both the just and the wicked: and then shall be the time of every thing.' Yes, then shall all things be rectified: and truth shall for ever take place of vanity.

Chap. iv. v. 10, &c. 'Wo to him that is alone (*without a spiritual friend or director*) for when he falleth, he hath none to lift him up. -- Better is a boy (*a servant*) that is poor and wise, than a king that is old and foolish, who knoweth not to foresee for hereafter. -- Keep thy foot when thou goest into the house of God (*keep a guard on thy thoughts and affections*) and draw nigh to hear (*and obey the law of the Lord.*) For much better is obedience than the victims of fools, who know not what evils they do.

Chap. v. v. 1, &c. ' Speak not any thing rashly, and let not thy heart be hasty to utter a word before God (*concerning his ways and judgments.*) For God is in heaven, and thou upon earth: therefore let thy words be few: *in his presence.* -- Dreams follow many cares, and in many words shall be found folly. -- If thou hast vowed any thing to God, delay not to pay it: for an unfaithful and foolish promise displeaseth him. But whatsoever thou hast vowed pay it. And it is much better not to vow, than after a vow not to perform the things promised. Give not thy mouth -- to sin: and say not -- there is no providence: lest God be angry at thy words, and destroy all the works of thy hands. Where there are many dreams, there are many vanities (*empty imaginations of them that pretend to interpret them*) and words without number, but do thou fear God, *and not dreams.* A covetous man shall not be satisfied with mony: and he that loveth riches shall reap no fruit from them: so this also is vanity: ' in laboring to hoard up what he shall never enjoy.

Chap. vi. v. 8. ' What hath the wise man more than the fool? And what the poor man: but to go thither where there is *true life, above in the land of the living?* O this is a great advantage indeed!

Chap. vii. v. 1, &c. ' What needeth a man to seek things that are above him, whereas he knoweth not what is profitable for him in his life; *in all the days of his pilgrimage,* and the time that passeth like a shadow. Or who can tell him what shall be after him under the sun?' O how happy is he that seeketh nothing but God, that casteth his whole care upon him and considereth all other things as passing away like a shadow, and unworthy of a heart that was made for God! -- ' It is better to go to the house of mourning than to the house of feasting: for in that we are put in mind of the end of all, and the living thinketh what is to come. -- The heart of the wise, is where
there

there is mourning (*according to God*) and the heart of fools where there is (*profane worldly*) mirth. -- It is better to be rebuked by a wise man, than to be deceived by the flattery of fools. -- Be not quickly angry: for anger resteth in the bosom of a fool. *Beware then of this unreasonable passion.* -- Consider the works of God, that no man can correct (*or bring to good him*) whom God hath despised.' O pray nevertheless for these unhapy siners, that God in his mercy may reclaim them: the changing of hearts is the work of God alone. -- *Be not over much wicked* (by giving thyself up to sin) *and be not foolish: lest thou die before thy time.* Alas! is not this the case of thousands of young people, who by indulging themselves in a course of sins, draw down upon their heads the judgments of God, by which they are snatched away, when they least expect it, and hurried down into the pit of a miserable eternity. -- 'There is no just man upon earth that doth good, and sineth not. *For we all offend in many things* (St. James iii.) -- I have surveyed all things with my mind, to know and consider, -- And I have found a woman (*he speaks of such women as allure to sin*) more bitter than death, -- the hunters (*the devils*) snare. -- He that pleaseth God shall escape from her: but he that is a sinner shall be caught by her: This I have found, that God made man right: and he has entangled himself (*through sin*) with an infinity of questions and difficulties.

Chap. viii. v. 2, &c. 'Observe the mouth of the king: and the commandments of the oath of God. -- Be not hasty to depart from his face, and do not continue in an evil work: for he will do all that pleaseth him. -- And his word is full of power. -- He that keepeth the commandment shall find no evil. -- Because sentence is not speedily pronounced against the wicked, the children of men commit evils without any fear. -- But though a sinner do evil a hundred times, and by patience be born withal, I know from thence that it

shall be well with them that fear God, who reverence his face. -- But let it not be well with the wicked, neither let his days be prolonged : but let them pass away as a shadow, who fear not the face of the Lord.' Hear O ye wicked, and tremble at this sentence.

Chap. ix. v. 1, &c. ' There are just men and wise men, and their works are in the hand of God ; and yet man knoweth not whether he be worthy of love or hatred : -- But all things are kept uncertain for the time to come. *Beware then, my soul of presumption, and study thou to work out thy salvation with fear and trembling.* -- Whatsoever thy hand is able to do, do it earnestly (*instantly* :) for neither work, nor reason-- shall be in hell, whither thou art hastening.' Yea now is the time to work, nothing can be done by us towards our salvation in the other world.

Chap. x. v. 8, &c. ' He that digeth a pit, shall fall into it. -- If the iron be blunt, with much labor it shall be sharpened : and *thus* after industry shall follow wisdom. -- If a serpent bite in silence, he is nothing better that backbiteth secretly. -- By slothfulness a building shall be brought down : and where the hands are weak *and remiss in taking care of repairing*, the roof shall drop through.' This is true with relation also to the spiritual edifices, which by sloth will be brought down. -- ' Detract not the king, no not in thy thought : and speak not evil of the rich (*or men in power*) in thy closet : for even the birds of the air will carry thy voice, and he that hath wings will tell what thou hast said.' A beautiful figure of speech to express the danger of giving one self the liberty of censuring and detracting princes.

Chap. xi. v. 1, &c. *Cast thy bread upon the running waters* (by alms and other good works) *for after a long time thou shalt find it again* (in its eternal reward) it being carried down by the stream into the great Ocean of Eternity. -- *Give a portion, by large alms*

alms, to seven, and also to eight (that is to many) whilst thou hast it in thy power: for thou knowest not what evil shall be upon the earth, which may prevent thee from doing it hereafter. -- He that observeth the wind, (too fearful and solicitous about what may happen to his crop) shall not sow, and he that considereth the clouds shall not reap. In the spiritual sense we are not to be diverted from alms, and other good works, by apprehensions of the rainy day, or by solicitude for to morrow. -- In the morning sow thy seed, and in the evening let not thy hand cease (that is, be continually laboring to sow the seeds of good works, in order to a happy eternity) for thou knowest not (because of the imperfection of thy performances) which may rather spring up, this, or that: and if both together, it shall be the better. -- 'Rejoice O young man (with an innocent joy and a good conscience) and let thy heart be in that which is good, in the days of thy youth -- and know that for all the ways of thy heart, God will bring thee into judgment. -- Remove anger from thy heart; and put away evil (lust) from thy flesh (two capital enemies of thy soul) For youth and pleasure are vain.'

Chap. xii. v. 1, &c. 'Remember thy creator in the days of thy youth. -- Before the sun be darkened to thee. -- And the dust return into its earth, from whence it was, and the spirit return to God who gave it. -- Let us all hear together the conclusion of the discourse. Fear God, and keep his commandments: for this is all man' (the whole business and duty of every man.) O let us all give ear to and observe this conclusion, Remembring -- That all things that are done, God will bring into judgment, whether good or evil.

The CANTICLES of divine love.

CHAP. i. v. 3, &c. 'Draw me, *saieth the spouse to her beloved*, we will run after thee, to the odor of thy ointments (*the sweet attractions of thy love*), we will be glad and rejoice in thee: the righteous love thee.' O teach us all, dear Lord this heavenly love. -- *Shew me O thou whom my soul loveth, where thou feedest, where thou lyeest in the mid-day.* -- That I may know, where, and by what exercises of devotion, I may come at thee, and be entertained and fed by thee. -- *While the king was at his repose, my spikenard sent forth its precious odor of charity and humility, which is the most acceptable perfume to this great king.*

Cbap. ii. v. 1, &c. I am the flower of the field, and the lilly of the valleys, says our sweet and humble Lord, comparing himself to that beautiful little flower an emblem of humility. -- *I sat down*, says the spouse under his shadow, *whom I desired*, even at the foot of his cross, and his fruit growing on this tree of life was sweet to the palate of my soul. -- *He brought me into the cellar of his delicious wine of divine contemplation, through this gate of devotion to his passion; he set in order charity (heavenly love) in me.* -- *Stay me up with flowers, compass me about with apples* (the flowers of great resolutions, and the fruits of heroic works for the service and glory of my Lord) *for I languish with love in the contemplation of my beloved; and cannot endure to be any longer barren in his service.* -- *I adjure ye O ye daughters of Jerusalem (religious souls) by the roes, and the barts of the fields*, says our divine lover, *that you stir not up. nor make the beloved to awake*, by interrupting her contemplation, till she please. -- *Behold my beloved standeth behind our wall, looking through the windows.* -- Thus loving souls

souls consider their beloved as always looking upon them. -- ' Behold my beloved speaketh to me: arise, make haste, my love, my dove, my beautiful one and come. -- For winter is now past, the rain is over and gone. Arise my love and come.' O happy invitation! O when thou beloved of my soul, shall this long winter pass away, with all its storms; when shall the day of this happy invitation come to me -- ' My beloved to me, and I to him, who feedeth among the lillies (*of pure souls*) till the day break and the shadows retire.' O may my beloved be always with me, and may I be always with him, till the night of this life shall retire, and the day of eternity shine upon us.

Chap. iii. v. 1, &c. In my bed by night I sought him whom my soul loveth (by ardent desires and sighs after him) *I sought him and found him not* (to my wish with that devotion which I longed for.) *I will rise and will go about the city* (the society of the people of God) *and in the streets and ways thereof, I will seek the sensible presence of him whom my soul loveth: I sought him, and I found him not. The watchmen who keep the city* (the fathers and pastors of the church) *found me.* And I enquired of them; seeking their instruction and direction: ' Have you seen him, whom my soul loveth? When I had a little passed by them, I found him whom my soul loveth: I held him and I will not let him go.' O the happy fruits of perseverance in seeking the beloved of our souls! O the happy resolution, when we have found him, to hold him fast, and never to part with him any more!

Chap. iv. v. 1, &c. How beautiful art thou my love, says our beloved to his true spouse, *thy eyes are the eyes of doves* pure, sincere and innocent in all thy views and intentions and ever looking streight at God. ' Thou art all fair, O my love, and there is not a spot in thee. Come from Libanus my spouse: come thou

thou shalt be crowned.' (O how truly must that soul be without spot, which is to be invited to an eternal crown!) Thou hast wounded my heart, my sister, my spouse, thou hast wounded my heart, with one of thy eyes, and with one hair of thy neck. (O blessed purity of intention, which even in the smallest things, compared to the hairs of the neck, wins the heart of our beloved.) *My sister, my spouse is a garden enclosed* (by a spirit of recollection and internal solitude.) *She is a garden enclos'd,* (shutting out all disorderly affections,) *a fountain seal'd up,* kept for her beloved alone. 'Thy plants are a paradise, &c. Arise O north wind (*of tribulation*) and come O south wind (*of consolation*) blow through my garden, and let the aromatical spices thereof flow.' For both in their turns are the usual portion of the spouses of Christ: and both contribute to the growth of their virtues, here compared to aromatical spices.

Chap. v. v. 1, &c. 'Let my beloved come into his garden, and eat the fruit, &c.' (O come thou beloved of my soul, and visit this garden of mine, which I desire may be all thine: and let all the fruit grow for thee.) -- *I sleep,* (*in the repose of contemplation*) and my heart watcheth, (*my will is all on fire with divine love*) -- I adjure you O ye daughters of Jerusalem, if you find my beloved, that you tell him that I languish with love,' with longing desires to be eternally united to him.

Chap. vi. v. 1, &c. 'My beloved is gone down into his garden, to the bed of aromatical spices (*amongst pure and chosen souls*) to feed in the gardens, and to gather lillies.' O let my soul be one of these white lillies. 'I to my beloved, and my beloved to me, who feedeth among the lillies? -- One is my dove, my perfect one is but one -- fair as the moon, bright as the sun, terrible as an army set in array.' O such is the true church of Christ, the only spouse of God's only son.

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Chap. vii. v. 10, &c. 'I to my beloved, and his turning is towards me. (*O happy mutual love!*) Come my beloved, let us go forth into the fields, let us abide in the country places: let us get up early to the vineyards, &c.' O my soul, whithersoever we go, or whatsoever we take in hand, let us invite our beloved to go along with us: we cannot be otherwise than happy in his company.

Chap. viii. v. 1, &c. *Who shall give thee to me for my brother*, says the spouse to her beloved, *sucking the breasts of my mother* (*O dear Lord thou hast given thy self thus to us all by thy Incarnation*) *that I may find thee abroad, and may kiss thee, and now no one may despise me.* So happy shall I be, so much honored and dignified, by having, so great and so lovely a brother. -- 'Who is this (*fair soul*) that cometh up from the desert (*the barren regions of this inferior world*) flowing with (*heavenly*) delights, leaning upon her beloved (*the source of all her good*) under the apple-tree I raised thee up, (*by my mercy and grace*) there thy mother (*Eve*) was corrupted, there she that bore thee was deflowered. -- Put me as a seal upon thy heart (*to regulate all thy affections*) as a seal upon thy arm (*to direct all thy actions*) for love is strong as death -- the lamps thereof are lamps of fire and flames.' O sweet fire when shalt thou be enkindled in my poor heart? -- *Many waters cannot quench charity.* Its flames are proof against all temptation and tribulations. 'If a man should give all the substance of his house for love, he shall despise it as nothing.' O who shall give us the happy experience of this sublime seraphic love.

W I S D O M.

CHAP. i. v. 2, &c. 'Love justice you that are the *rulers and judges* of the earth. 'Think of the Lord in goodness, and seek him in singleness of heart. For he is found by them that *seek him sincerely and uprightly*, and who do not tempt him by *double dealing*: and he sheweth himself to them that have faith in him. For *perverse and crooked thoughts* separate from God (*they drive God far away from us*). For wisdom will not enter into a malicious soul; nor dwell in a body subject to sins. For the holy spirit of discipline will flee from the deceitful, *the hypocrite*. For God is witness of his reins, and he is a true searcher of his heart, and a hearer of his tongue. For the spirit of the Lord hath filled the whole world (*is every where present*). Therefore he that speaketh unjust things can by no means be hid, *nor escape punishment*. For the ear of divine zeal (which abhorreth evil) heareth all things, and the tumult of murmuring shall not be hid from him. 'Keep yourselves therefore from murmuring, which profiteth nothing, and refrain your tongue from detraction: for an obscure speech (*a word in the dark*) shall not go for nought, and the mouth that lyeth killeth the soul. Seek not death then in the error of your life, neither procure ye destruction by the works of your hands: for God made not death, neither hath he pleasure in the destruction of the living. But the wicked with works and words have called *death and destruction* to them, and have made a covenant with it: because they are worthy to be of the part thereof.' Keep us, dear Lord, from ever associating ourselves with them: or ever joining with them in their vain reasonings, described in the following chapter, much less

less in their persecuting the just and among them the son of God himself. Wisdom ii. 12. 13. &c.

Chap. iii. v. i. &c. ' But the souls of the just are in the hand of God, and the torment of death shall not touch them : In the sight of the unwise they seemed to die, and their departure was taken for misery---but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things in many they shall be well rewarded : because God hath tried them, and found them worthy of himself : as gold in the furnace he hath proved them, and as a victim of a holocaust he hath received them ; and in time there shall be respect had to them *O thus has it been with the martyrs of Christ.*) The just shall shine---they shall judge nations, and rule over peoples, and their Lord shall reign for ever. They that trust in him shall understand the truth : and they that are faithful in love shall rest in him : for grace and peace is to his elect. But the wicked shall be punished according to their own devices ; who have neglected the just, and have revolted from the Lord (*O this is the height of wickedness.*) For he that rejecteth wisdom and disciplin is unhappy : and their hope is vain, and their labors without fruit, and their works unprofitable. But the fruit of good labors is glorious and the root of wisdom never faileth.---*But* dreadful are the ends of a wicked race.' O my soul, learn thou to keep off from the ways of the wicked, that thou may'st escape the miseries, which by the just judgment of God, attend them both in life and death, and stick close to them to eternity.

Chap. iv. v. 7, &c. ' The just man, if he be prevented with death, shall be in rest. For the old age that is venerable is not that of long time, nor is it counted by the number of years : but the understanding of a man is grey hairs, and a spotless life is old age. He pleased God, and was beloved by him : and
whereas

whereas he was living amongst sinners, he was translated and taken away from amongst them; lest wickedness should alter and corrupt his understanding, or deceit should beguile his soul. For the bewitching (the cheating diabolical imposition) of vanity obscureth and casteth a dark cloud upon things truly good; and the wandering of concupiscence perverteth and overturneth the innocent mind -- His soul pleased God, and therefore he hastened to bring him out of the midst of iniquities,' and of the many dangerous occasions of sin, with which we are surrounded in this miserable world.' O Christians admire and adore all the ways of God; and especially his sweet providence over them that love him.

Chap. v. v. 3, &c. Mark the bitter, but fruitless repentance of the wicked in another world, upon their seeing the exaltation and glory of the just. 'These are they, *shall they say*, whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor. Behold how they are numbered among the children of God, and their lot is among the Saints. Therefore we have erred from the way of truth, and the light of justice hath not shined unto us. And the Sun of understanding hath not risen upon us. We wearied ourselves in the way of iniquity and destruction; and have walked through hard ways: but the way of the Lord we have not known. What hath pride profited us? or what advantage hath the boasting of riches brought us? All those things are passed away like a shadow, and like a post that runneth on, and as a ship that passeth through the waves of which, when it is gone by, the trace cannot be found. So we also being born forthwith ceased to be and have been able to shew no mark of virtue, but have been consumed in our wickedness. Such things as these the sinners said in hell: for the hope of the wicked is as dust, which is blown away with the wind

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-- But the just shall live for evermore : and their reward is with the Lord ; and the care of them with the most High. Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord : for with his right hand he will cover them, and with his holy arm he will defend them, &c.' O how happy are the just both in life and death, under the protection of the Lord ! But how miserably will the wicked find themselves deceived in the end ?

Chap. vi. Contains an address to great ones, exhorting them to seek after wisdom ; and shewing how easily she is to be found by them that seek after her, v. 1, &c. ' Wisdom is better than strength. -- Hear therefore ye kings, and understand : learn ye that are judges of the earth. -- For power is given you by the Lord, and strength by the most High, who will examine your works, and search out your thoughts : *For if* being ministers of his kingdom, you have not judged rightly, nor kept the law of justice, nor walked according to the will of God *your great Master* : Horribly and speedily will he appear to you ; for a most severe judgment shall be for them that bear rule. For to him that is little mercy is granted : but the mighty shall be mightily tormented. For God will not except any man's person, neither will he stand in awe of any man's greatness : For he made the little and the great, and he hath equally care of all : but a greater punishment is ready for the more mighty. To you therefore O kings are these my words, that you may learn wisdom. -- Wisdom is glorious, and never fadeth away, and is easily seen by them that love her, and is found by them that seek her. She preventeth them that covet her, so that she first sheweth herself unto them. He that awaketh early to seek her, shall not labor, for he shall find her sitting at his door. To think therefore upon her is perfect understanding : and he that watcheth for her shall quickly be secure. For she goeth about seeking such as are worthy of her,

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and

and she sheweth herself to them chearfully in the ways, and meeeth them with all providence For the begining of her is the most true desire of her disciplin, and -- the desire of wisdom bringeth to the everlasting kingdom. -- Love ye then wisdom, that you may reign for ever.' O my soul, let us ever love, seek, and embrace this heavenly wisdom; and she will bring us to live for ever.

Chap. vii. v. 7, &c. 'I wished, *says Solomon*, and understanding was given me: and I called upon God, and the spirit of wisdom came upon me. And I preferred her before kingdoms and thrones; and I esteemed riches as nothing in comparison with her. Neither did I compare to her any precious stone: for all gold in comparison of her is as a little sand, and silver in respect to her shall be counted as clay. I loved her above health and beauty; and chose to have her instead of light, for her light cannot be put out. Now all good things come to me together with her, and innumerable riches through her hands; and I rejoiced in them all; for this wisdom went before me: and I knew not that she was the mother of them all: which I have learned without guile, and communicate without envy, and her riches I hide not. For she is an infinite treasure to men, which they that use become the friends of God. -- He is the guide of wisdom, and the director of the wise. For in his hand are both we, and our words, and all wisdom, &c. And no defiled thing cometh into her: for she is the brightness of eternal light -- and conveyeth herself into holy souls, and maketh friends of God and prophets. For God loveth none but him that dwelleth with wisdom.' O great God teach us this wisdom.

Chap. viii. v. 1, &c. 'She (*wisdom*) reacheth from end to end mightily, and ordereth all things sweetly. Her have I loved, and have sought her out from my youth, and have desired to take her for my spouse,

spouse, and I became a lover of her beauty. She glorifieth her nobility by being conversant with God : yea and the Lord of all things hath loved her. For it is she that teacheth the knowledge of God. -- She teacheth temperance, and prudence, and justice and fortitude (*the four cardinal virtues*) which are such things as men can have nothing more profitable in life. -- I purposed therefore to take her to me to live with me : knowing that she will communicate to me of her good things, and will be a comfort in my cares and grief. -- And as I knew that I could not otherwise be continent (*or attain to wisdom*) except God gave it ; and this also was a point of wisdom to know whose gift it was : I went to the Lord, and I besought him with my whole heart.' See in the following chapter Solomon's prayer for wisdom : and let us also learn to pray continually and most fervently for *true wisdom* ; which indeed is nothing else but to know, to love, and to serve God.

Chap. ix. v. 1, &c. ' O God of my fathers, and Lord of mercy, *says the wise man in his prayer*, who hast made all things with thy word, and by thy wisdom hast appointed man that he should have dominion over the creature that was made by thee ; that he should order the world according to equity--and execute justice with an upright heart : Give me wisdom--and cast me not off from among thy children : for I am thy servant --a weak man, and of short time, and wanting understanding. -- Send *therefore to my assistance thy wisdom* out of thy holy heavens, -- that she may be with me, and may labor with me, that I may know what is acceptable with thee -- for she knoweth and understandeth all things, and shall lead me soberly in my works, and shall preserve me by her power. So shall my works be acceptable, and I shall govern thy people justly. -- For who among men is he that can know the counsel of God ? Or who can think what the will of God is ? For the thoughts of mortal men

are fearful, and our counsels uncertain. For the corruptible body is a load upon the soul : and the earthly habitation presseth down the mind that misseth upon many things. And hardly do we guess aright at things that are upon the earth -- but the things that are in heaven who shall search out ? And who shall know thy thought, except thou give wisdom, and send thy holy spirit from above ; that so the ways of them that are upon earth may be corrected ; and men may learn the things that please thee ? For by wisdom they were healed, whosoever have pleased thee, O Lord, from the beginning.' O let us learn from this inspired prayer, the sentiments and dispositions with which we ought to address ourselves to God, in our prayers for the divine light of true wisdom : and praying thus we shall not fail to be heard.

The following chapters shew forth what great things wisdom has done for the ancient Saints, and for the people of God in general.

Chap. xi. v. 23, &c. ' For the whole world, O Lord, before thee is but as the least grain of the balance, and as a drop of the morning dew. -- But thou hast mercy upon all, because thou canst do all things and winkest at the sins of men, for the sake of repentance. For thou lovest all things that are, and hatest none of the things which thou hast made -- because they are thine, O Lord, who lovest souls.' O the infinite greatness and goodness of our God !

Chap. xii. v. 1, &c. ' O how good, and how sweet is thy Spirit O Lord in all things ! And therefore thou chastisest them that err *and go astray from thy law, but by little and little*, and admonishest them and speakest to them, concerning the things wherein they offend : that leaving their wickedness they may believe in thee O Lord.' Of which the wise man gives an instance in the dealings of his divine Majesty with the Chananites, and his long suffering, with which he endured them (for four hundred years) in their

their crimes; giving them time and place, whereby they might be changed from their wickedness: that by such his dealings with his enemies his people might learn to be just and humane; and to be of good hope, because in judging, the Lord is ever ready to give place for repentance for sins. O my soul, what must have become of us, if the divine mercy had not dealt so with us!

Chap. xvi. v. 20, &c. 'Thou didst feed thy people with the food of Angels (*the manna*) and gavest them bread from heaven, -- having in it all that is delicious -- *which though it were like a dew, or like snow and ice yet it endured the force of fire, and melted not when dressed for the food of the people -- but if not gathered early in the morning, being warmed with a little sun beam, it presently melted away: that it might be known to all that we must arise before the sun to bless thee, and worship thee at the dawning of the light.*' Happy they that always rise early in the morning, to gather the manna of heavenly Grace, by the exercise of mental prayer! O my soul, let us ever aim at this happiness.

ECCELESIASTIGUS.

CHAP. i. v. 1, &c. 'All wisdom is from the Lord God, &c. (*see then my soul, where thou art to seek it, if thou wilt effectually find it.*) The word of God on high is the fountain of wisdom. There is one most high Creator, Almighty, and a powerful King, and greatly to be feared; who siteth upon his throne, and is the God of dominion. He created her in the Holy Ghost -- and he poured her out upon all his works -- and hath given her to them that love him. -- The fear of the Lord is honour and glory -- The fear of the Lord shall delight the heart,

and shall give joy and gladness, and length of days. With him that feareth the Lord it shall be well in the latter end; and in the day of his death he shall be blessed. The love of God is honorable wisdom. -- To fear God is the fulness of wisdom. -- 'The fear of the Lord driveth out sin. For he that is without fear cannot be justified.' O give us this heavenly wisdom. O teach us ever to fear thee, and to love thee, for this is true wisdom.

Chap. ii. v. 1, &c. 'Son, when thou comest to the service of God, stand (*firm*) in justice and in the fear (*of the Lord*) and prepare thy soul for temptation (*and for a variety of tryals and crosses, which are never wanting to the servants of God, in their mortal pilgrimage.*) Humble thy heart (*therefore*) and endure (*them with resignation*)--wait on God with patience: join thyself to God, (*by keeping close to him, and to his holy will,*) and endure, that thy life may be encreased in the latter end, (*by ading to it eternal years with God.*) Take all that shall be brought upon thee (*as coming from the holy band of God*) and in thy sorrow endure, and in thy humiliation keep patience. For gold and silver are tried in the fire: but acceptable men in the furnace of humiliation. Believe God, and he will recover thee, and direct thy way (*to him*) and trust in him. -- Know ye that no one hath hoped in the Lord, and hath been confounded. -- For God is compassionate and merciful, and will forgive sins in the day of tribulation: and he is a protector to all that seek him in truth (*and in sincerity of heart.*) But wo to them that are of a double heart. -- Wo to them that are faint hearted; who believe not God (*and trust not in him*) and therefore they shall not be protected by him. Wo to them that have lost patience, and *therefore* have forsaken the right ways, and have gone aside into crooked ways. And what will they do when the Lord shall begin to examin (*and call them to an account.*) -- They
that

that fear the Lord will seek after the things that are well pleasing to him -- and in his sight will sanctify their souls. They that fear the Lord will keep his commandments: and will have patience (*to the end*) even until his visitation, saying: If we do not penance, we shall fall into the hands of the Lord, and not into the hands of men, &c.' O who will give us to remember all these excellent lessons; and to shew them forth in the practice of our lives!

Chap. iii. v. 4, &c. 'He that loveth God shall obtain pardon for his sins by prayer, and shall refrain himself from them, *for the future*, and shall be heard in the prayer of days, (*by perseverance in prayer.*) Honor thy father (*and mother*) in work, and word, and all patience: That a blessing may come upon thee from him, and his blessing may remain in the latter end. The father's blessing establissheth the houses of the children.-- Son, support the old age of thy father: and grieve him not in his life: and if his understanding fail, have patience with him, and despise him not -- for the relieving of the father shall not be forgotten. -- And in justice thou shalt be built up; and in the day of affliction thou shalt be remembered, and thy sins shall melt away, as the ice in the fair warm weather. My son, do thy works in meekness: and thou shalt be beloved above the glory of men. The greater thou art, the more thou shalt humble thyself in all things, and thou shalt find grace before God. For great is the power of God alone, and he is honored by the humble. -- Seek not the things that are too high for thee. -- But the things that God hath commanded thee *to do*: think on them always: and in many of his works be not curious; for it is not necessary for thee to see (*or look into*) those things that are hid. -- A hard heart shall fare ill at the last: And he that loveth danger shall perish in it. -- The congregation of the proud shall not be healed: for the plant of wickedness shall take root in them; and it shall

shall not be perceived: (*because their pride shall blind them.*) -- Water quencheth a flaming fire: and alms resisteth sins: and God provideth for him that sheweth favor to the poor, &c.' Christians let us all attend to these documents of truth and life.

Chap. iv. v. 1, &c. ' Son, defraud not the poor of alms. -- Bow down thy ear chearfully to the poor man -- and answer peaceable words with mildness. -- Be merciful to the fatherless as a father -- and thou shalt be as the obedient son of the most High: and he will have mercy on thee, more than the (*tendereſt*) mother. -- Son, observe the time, and fly from evil. -- Strive for justice, for thy soul, and even unto death fight for justice: and God will overthrow thy enemies for thee.' O my soul love thou mercy, and strive always for justice and virtue; and God will be always with thee.

Chap. v. v. 2, &c. ' Follow not in thy strength the desires of thy heart (*thy passions and lusts.*) For God will surely take revenge. Say not: I have sined, and what harm hath befallen me? For the most High is a patient rewarder. Be not without fear about sin forgiven: and add not sin upon sin. And say not: the mercy of the Lord is great; he will have mercy on the multitude of my sins. For mercy and wrath quickly come forth from him: but his wrath is *turned towards, and* looketh upon sinners. Delay not *then* to be converted to the Lord, and defer it not from day to day; For his wrath shall come on a sudden; and in the time of vengeance he will destroy thee.' Sinners, lay up these awful sentences in your mind; and make haste to get rid of your sins before it be too late.

Chap. vi. v. 5, &c. ' A sweet word multiplieth friends, and appeaseth enemies. -- Be in peace with many: but let one of a thousand be thy counselor. Nothing can be compared to a faithful friend. (He that hath found him hath found a treasure.) A faithful friend.

friend is the medicin of life and immortality: and they that fear the Lord shall find him, &c.' O'tis the fear of the Lord alone is the way to all good.

Chap. vii. v. 1, &c. 'Do no evils: and no evils shall take hold on thee -- seek not of the Lord a pre-eminence. -- Justify not thyself before God, for he knoweth the heart. Seek not to be made a judge, unless thou hast strength enough to extirpate iniquities: lest thou fear the person of the powerful, and lay a stumbling block for thy integrity. -- Bind not sin to sin: for even in one, thou shalt not be unpunished. Be not fainthearted in thy mind: Neglect not to pray, and to give alms. -- Laugh no man to scorn -- for there is one that humbleth, and exalteth, *even* God who seeth all. -- Humble thy spirit very much. -- With all thy soul fear the Lord, and reverence his priests. -- Be not wanting in comforting them that weep. -- Be not slow to visit the sick; for by these things thou shalt be confirmed in love (*charity*.) -- In all thy works, remember thy last things: and thou shalt never sin.' O let us ever remember these excellent lessons.

Chap. ix. v. 2, &c. 'Give not the power of thy soul to a woman (*by lust*.) -- Gaze not upon a maiden lest her beauty be a stumbling block to thee. -- Look not round about thee in the streets of the city. (*For fear of objects which may be dangerous to thee.*) Turn away thy face from a woman that is dressed out -- for many have perished by the beauty of a woman; and hereby lust is enkindled as a fire. -- Let just men be thy guests: and let thy glory be in the fear of God: And let the thoughts of God be in thy mind: and all thy discourses on the commandments of the most High.' O my soul see thou flee the occasions of temptation and sin, and keep thyself ever close to thy God.

Chap. x. v. 7, &c. 'Pride is hateful both before God and man. -- A kingdom is translated from one
people

people to another, because of injustices and wrongs. -- But nothing is more wicked than the covetous man. Why is earth and ashes proud? There is not a more wicked thing than to love money: For such a one seteth even his own soul to sale. -- All power is of short life -- a king is to day, and to morrow he shall die. When a man shall die, he shall inherit serpents, and beasts, and worms. The beginning of the pride of man is to fall off from God. -- For pride is the beginning of all sin: he that holdeth it shall be filled with maledictions and it shall ruin him in the end. -- Pride was not made for men, nor wrath for the race of women. That seed of men shall be honored, which feareth God: but that seed shall be dishonored, which transgresseth the commandments of the Lord. -- The fear of God is the glory both of the rich -- and of the poor. -- The great man, and the judge, and the mighty is in honor: but there is no one greater than he that feareth God.' O give us, O Lord, thy holy fear.

Chap. xi. v. 27, &c. ' In the day of good things be not unmindful of evils (*which may quickly come upon thee*) and in the day of evils, be not unmindful of good things: For it is easy before God, at the day of death to reward every one according to his ways. -- In the end of a man is the disclosing of his works. Praise not any man before death.' O 'tis that critical moment of death is to decide the true merit, and the eternal lot of us all!

Chap. xii. v. 13, &c. ' Who will pity a charmer struck by a serpent, or any that come near wild beasts, so it is with him that keepeth company with a wicked man, and is involved in his sins.

Chap. xiii. v. 1, &c. ' He that toucheth pitch shall be defiled with it: and he that hath fellowship with the proud shall put on pride. (*See how often the Spirit of God warns us against the contagion of bad company.*)

pany.) -- Love God all thy life long, and call upon him for thy salvation.' For he alone can save thee.

Chap. xiv. v. 1, &c. 'Blessed is the man that hath not slipt by a word out of his mouth; and is not pricked with the remorse of sin. -- He that is evil to himself, to whom will he be good? -- The eye of the covetous man is insatiable. -- My son, if thou have any thing, do good to thyself, (*use what thou hast for the benefit of thy own soul*) and offer to God worthy offerings. Remember that death is not slow (*but will come speedily and take all away: therefore*) do good to thy friend, before thou die; and according to thy ability stretch out thy hand, and give to the poor. Defraud not thyself of the good day (*of this time in which thou may'st lay up stores for a happy eternity.*) -- Give, and take, and justify thy soul. Before thy death work justice: for in *the regions below* there is no finding food. All flesh shall fade as grass; and as the leaf that springeth out on a green tree: some grow: and some fall off: so is the generation of flesh and blood, one cometh to an end, and another is born. Every work that is corruptible shall fail in the end: and the worker thereof shall go with it. And every excellent work shall be justified: and the worker thereof shall be honored therein. Blessed *therefore* is the man that shall continue in true wisdom and meditate in his justice, and in his mind shall ever think of the all seeing eye of God.' O let these lessons be deeply engraven in our hearts.

Chap. xv. v. 1, &c. 'He that teareth God will do good *things*: -- and shall lay hold on justice: -- and she will meet him as a mother that is honored. -- With the bread of life and understanding she shall feed him, and give him the water of wholesom wisdom to drink. -- And she shall heap upon him a treasure of joy and gladness. -- (*O the excellent fruits of true justice.*) -- God made man from the beginning, and left him in the hand of his own counsel (*by giving*
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him free will.) -- Before man is life and death, good and evil, that which he shall choose shall be given him. -- The eyes of the Lord are towards them that fear him : and he knoweth all the work of man, &c. O my soul never forget this.

Chap. xvi. v. 16, &c. ' Mercy and wrath are with God: He is mighty to forgive, and *mighty* to pour out indignation. -- Say not: I shall be hidden from God--in such a multitude I shall not be known : for what is my soul in such an immense creation ? Behold the heaven, and the heavens of heavens, the the deep, and all the earth -- when God shall look upon them, shall be shaken with trembling: and in all these things the heart (*of sinners*) is senseless : yet every heart is understood by him. But his ways who shall understand -- and the works of his justice who shall declare ? Or who shall endure ? -- and the examination of all is in the end.

Chap. xvii. v. 1, &c. ' God created man of the earth, and made him after his own image. -- He gave him the number of his days and time, and gave him power over all things, that are upon the earth. -- He set his eye upon their hearts to shew them the greatness of his works : that they might praise the name, which he hath sanctified : and glory in his wondrous works.--He gave them *also* instructions, and the law of life for an inheritance : He made an everlasting covenant with them : and he shewed them his justice and judgments--and he gave to every one of them commandment concerning his neighbour. Their ways are always before him : they are *never* hidden from his eyes--All their works are as the sun in the sight of God : and his eyes are continually upon their ways. --- And afterwards he shall rise up, (*in judgment*) and shall render them their reward, to every one upon their own head.---But to the penitent he hath given the way of justice.---Turn then to the Lord, and forsake thy sins : make thy prayer before the

the face of the Lord -- and turn away from thy injustice, and greatly hate all abomination : and know the justices, and judgments of God, and stand firm in the lot set before thee, and in prayer to the most high God. Go *ouer* to the side of the holy ones, with them that live, and give praise to God : Tarry not in the error of the ungodly : -- Great is the mercy of the Lord, and his forgiveness to them that turn to him.' Hear then O ye sinners, and turn to the Lord, and there is a mercy in store for you.

Chap. xviii. v. 1, &c. 'He that liveth for ever (*the Eternal*) created all things together -- who is able to declare his works -- and who shall shew forth the power of his Majesty : or who shall be able to declare his mercy ? Nothing may be taken away, nor added ; neither is it possible to find out the glorious works of God. When a man hath done, then shall he begin.' -- (When he shall have done all in his power to declare the greatness of God, he shall still be but at the beginning of his work ; his divine Majesty is so ineffable and incomprehensible.) 'What is man, and what is his grace, and what is his good, or what is his evil ? The number of the days of men at the most are a hundred years : as a drop of water -- are they esteemed ; and as a pebble of the sand, so are a few years compared to eternity. Therefore God is patient in them. -- Let nothing hinder thee from praying always, and be not afraid to be justified even unto death : For the reward of God continueth for ever. Before prayer prepare thy soul, and be not as a man that tempteth God. -- A wise man will fear in every thing : and in the days of sins will beware of sloth. -- Go not after thy lusts : but turn away from thy own will. -- If thou give thy soul her desires, she will make thee a joy to thy enemies.'

Chap. xix. v. 21, &c. 'He that contemneth small things shall fall by little and little. Wine and women make wise men fall off, &c. He that is hasty to give

credit is light of heart. Hast thou heard a word against thy neighbour, let it die within thee, &c.'

Chap. xx. v. 26, &c. 'A lie is a foul blot in a man. -- A thief is better than a man that is always lying: but both of them shall inherit destruction. The manners of lying men are without honor: and their confusion is with them without ceasing.'

Chap. xxi. v. 1, &c. 'My son, hast thou sined? do so no more, but for thy former sins also pray that they may be forgiven thee. Flee from sins, as from the face of a serpent, &c. The congregation of sinners is like tow heaped together, and the end of them is a flame of fire. The way of sinners is made plain with stones; and in their end is hell, and darkness and pains.' O keep us Lord, from all sin, and nothing else shall be able to hurt us.

Chap. xxii. v. 3, &c. 'Who will set a guard before my mouth; and a sure seal upon my lips; that I fall not by them, and that my tongue destroy me not!' O none but my God can secure me from this dangerous enemy, the tongue.

Chap. xxiii. v. 1, &c. 'O Lord, the father and sovereign ruler of my life, leave me not, nor suffer me to fall -- lest my enemy rejoice over me. -- Give me not haughtiness of my eyes, and turn away from me all coveting. Take from me the greediness of the belly; and let not the lusts of the flesh take hold of me, &c. Let not thy mouth be accustomed to swearing, and let not the name of God be usual in thy mouth. A man that sweareth much shall be filled with iniquity: and a scourge shall not depart from his house. Let not thy mouth be accustomed to indiscreet speech, &c. *The libertine says*, who seeth me? Darkness compasseth me about, and the walls cover me; and no man seeth me: whom do I fear? The most High will not remember my sins. And he understandeth not that his eye seeth all things, -- and he knoweth not that the eyes of the Lord are far brighter

brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most secret parts. There is nothing better than the fear of God: and nothing sweeter than to have regard the commandments of the Lord. 'Tis great glory to follow the Lord, for length of days shall be received from him.* Even a long and happy eternity.

Chap. xxiv. v. 26, &c. 'Come over to me, saith heavenly wisdom, all ye that desire me, and be filled with my fruits. For my spirit is sweet above hony, &c. They that eat me shall yet hunger: and they that drink me shall yet thirst, &c. These things are the book of life, and the covenant of the most High, and the knowledge of the truth, &c.

Chap. xxv. v. 5, &c. 'The things thou hast not gathered in thy youth, how shalt thou find them in thy old age? How great is he that findeth wisdom and knowledge? But there is none above him that feareth the Lord, &c.

Chap. xxviii. v. 1, &c. 'He that seeketh to revenge himself, shall meet with vengeance from the Lord; and he will surely keep his sins in remembrance. Forgive thy neighbour, if he hath hurt thee; and then shall thy sins be forgiven to thee when thou prayest. One man keepeth anger against another, and doth he seek to be healed by God? He hath no mercy on a man like himself; and doth he intreat for his own sins? He that is but flesh nourisheth anger, and doth he ask forgiveness of God? who shall obtain pardon for his sins? Remember thy last things, and let enmity cease.-- Remember the fear of God and be not angry with thy neighbour, &c. The whisperer (*the tale-bearer*) and the double tongued is accursed: for he hath troubled many that were at peace. He that hearkeneth to (*the tongue of the tale-bearer*) shall never have rest, neither shall he have a friend in whom he may repose, many have fallen by the edge

of the sword, but not so many as have perished by their own tongue. Hedge in thy ears with thorns; hear not a wicked tongue; and make doors and bars to thy mouth, -- make a balance for thy words, and a just bridle for thy mouth, and take heed lest thou slip with thy tongue, and fall before thy enemies, who lye in wait for thee; and thy fall be incurable unto death.

Chap. xxix. v. 14, &c. 'Place thy treasure in the commandments of the most High: and it shall bring thee more profit than gold. Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil: better than the shield of the mighty, &c.' O 'tis true, virtue and alms-deeds are the surest protection, against all our enemies.

Chap. xxx. v. 1, &c. 'Give not up thy soul to sadness, &c. The joyfulness of the heart is the life of a man, &c. Sadness hath killed many, and there is no profit in it. -- A chearful and a good heart is always feasting, &c.' My soul keep thy conscience clean: and thou shalt have no reason to be sad at any time.

Chap. xxxi. v. 5, &c. 'He that loveth gold shall not be justified: and he that followeth after corruption shall be filled with it. Many have been brought to fall for *the sake of* gold, &c. Gold is a stumbling block to them that sacrifice to it: wo to them that eagerly follow after it: and every fool shall perish by it. Blessed is the rich man that is found without blemish, and that hath not gone after gold, nor put his trust in money, &c.'

Chap. xxxii. v. 1, &c. 'Have they made thee ruler? be not lifted up: be among them as one of them. Have care of them, and so sit down, and when thou hast acquitted thyself of all thy charge, take thy place. -- They that will seek *the Lord* early shall find a blessing. He that seeketh the law shall be filled with it: and he that dealeth deceitfully shall meet with

with a stumbling block therein.-- My son, do thou nothing without counsel; and thou shalt not repent when thou hast done.

Chap. xxxiii. v. 1, &c. ‘No evils shall hapen to him that feareth the Lord (*who to him shall turn all things into good*) but in temptation God will keep him, and deliver him from evils. As the potter’s clay is in his hand to fashion and order it, -- so man is in the hand of him that made him; and he will render to him according to his judgment.-- Idleness hath taught much evil.

Chap. xxxiv. v. 7, &c. ‘Dreams have deceived many, and they have failed that put their trust in them. The word of the law of God shall be fulfilled without a lye, &c. (*trust then in his word, and not in lying dreams or vain observations,*) what doth he know that has not been tried? -- The spirit of those that fear God -- shall be blessed: for their hope is on him that saveth them: and the eyes of God are upon them that love him.-- When one buildeth up, and another puleth down, what profit have they but their labor. A man that fasteth for his sins, and doth the same again, what doth his humbling himself profit him? who will hear his prayer?’ (O the dreadful evil of doing and undoing, by continually relapsing into sin, keep us Lord, from being ever so unhappy.

Chap. xxxv. v. 9, &c. ‘The sacrifice of the just is acceptable, &c. Give glory to God with a good heart.-- In every gift shew a chearful countenance.-- Give to the most High, according to what he hath given to thee, with a good eye, according to the ability of thy hands: for the Lord maketh recompence, and will give thee seven times as much. Do not offer wicked gifts: for such he will not receive.-- The Lord will not accept any person against a poor man: and he will hear the prayer of him that is wronged, &c. He that adoreth God with joy shall be accepted:

and his prayer shall approach even to the clouds. The prayer of him that humbleth himself shall pierce the clouds, --and he will not depart till the most High behold.' See here, my soul, the conditions, that ought to accompany our offerings and our prayers.

Chap. xxxvi. v. 15, &c. 'Be continually with a holy man, whom thou shalt know to observe the fear of God. The soul of a holy man discovereth sometimes true things, more than seven watchmen, that sit in a high place to watch. But above all these things pray to the most High, that he may direct thy way in truth.' O my soul, consult thou with them that truly love God; and with God himself, by fervent prayer, and thou shalt not go astray.

Chap. xxxviii. v. 21, &c. 'Give not up thy heart to sadness, but drive it from thee, &c. Thou shalt do him (*thy dead friend*) no good, and shalt hurt thyself. Remember my judgment, for thine also shall be so: yesterday for me, and to day for thee.' O my soul, how quickly shall it be our turn!

Chap. xxxix. v. 6, &c. 'The wise man will give his heart to resort, early in the morning, to the Lord that made him, and he will pray in the sight of the most High. He will open his mouth in prayer, and will make supplication for his sins, &c. --and in his prayer he will confess (*and give glory*) to the Lord: and he shall direct his counsel: -- Bless the Lord in his works, magnify his name, and give glory to him. -- All the works of the Lord are exceeding good. -- The works of all flesh are before him; and there is nothing hid from his eyes. He seeth from eternity to eternity, and there is nothing wonderful before him -- His blessing hath overflowed. -- and as a flood hath watered the earth: so shall his wrath inherit the nations, that have not sought after him. -- Good things were created for the good from the beginning: so for the wicked, good and evil things, -- All the works of the Lord are good, &c. -- Now therefore with the whole heart

heart and mouth praise ye him, and bless the name of the Lord.' O my soul, let this be our exercise.

Chap. xl. v. 1, &c. 'Great labor is created for all men, and a heavy yoke is upon the children of Adam, from the day of their coming out of their mother's womb, until the day of their burial into the mother of all: their thoughts, and fears of the heart &c. from him that sitteth on a throne of glory, unto him that is humbled in earth and ashes, -- such things hapen to all flesh, -- and upon sinners are sevenfold more.'

Chap. xli. v. 1, &c. 'O death, how bitter is the remembrance of thee to a man that hath peace in his possessions. -- Fear not the sentence of death, remember what things have been before thee, and what shall come after thee, this sentence is, from the Lord upon all flesh, &c.'

Chap. xliii. v. 29. We shall say much (*of God, and his glorious works*) and yet shall want words: but the sum of *all we can say*, is He is All. What shall we be able to do to glorify him? -- Glorify the Lord as much as ever you can: for he will yet far exceed, and his magnificence is wonderful. In blessing the Lord, exalt him as much as you can: for he is above all praise. When you exalt him put forth all your strength, and be not weary; for you can never go far enough, &c.' O let all his works praise him for ever.

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CHAP. i. v. 2, &c. 'Hear O ye heavens, and give ear O earth: for the Lord hath spoken. I have brought up children, and have exalted them; but they have despised me. The ox knoweth his owner, and the ass his master's crib: But Israel hath

hath not known me, and my people hath not understood. (*Christians, see if the Lord may not justly reproach you, in the like manner; after your having received from him far greater favors.*) -- To what purpose do you offer me the multitude of your victims, &c. your assemblies are wicked, -- when you stretch forth your hands, and multiply prayer; I will not hear, for your hands are full of blood: (*you continue in the guilt and the wilful affection of mortal sin*) But -- wash yourselves (*from your sins*) be clean; take away the evil of your devices from my eyes, cease to do perversely; learn to do well, seek judgment, relieve the oppressed, &c. and then come and plead with me, saith the Lord, and if your sins be as scarlet, they shall be made as white as snow, &c.. What comfort for true converts, who bring along with them to God, a truly penitent heart (which shews itself by the fruits of a new life,) without which none of our other offerings will be accepted.

Chap. iii. v. 10, &c. ' Say to the just man that it is well: for he shall eat the fruit of his doings. Wo to the wicked unto evil: for the reward of his hands shall be given him.' O what a *well* indeed for eternity is here to the just: O what a dreadful and eternal *wo* to the wicked.

Chap. v. v. 1, &c. ' My beloved had a vineyard, &c. and he looked that it should bring forth good grapes, and it brought forth wild grapes. And now O ye inhabitants of Jerusalem, -- judge between me and my vineyard: what is there that I ought to do more to my vineyard, that I have not done to it? was it that I looked that it should bring forth grapes, and and it hath brought forth wild grapes? And now I will shew you what I will do to my vineyard. I will take away the hedge thereof, and it shall be wasted: I will break down the wall thereof, and it shall be troden down; And I will make it desolate: It shall not be pruned; and it shall not be diged: but briars and

and thorns shall come up: and I will command the clouds to rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, &c. And I looked that they should do judgment, and behold iniquity, &c. wo to you that join house to house, &c. wo to you that rise early in the morning to follow drunkenness, &c. and the work of the Lord you regard not. -- Therefore hath hell enlarged her soul, and opened her mouth without any bounds; and their strong ones, and their people, and their high and glorious ones shall go down into it. -- Wo to you that draw iniquity with cords of vanity, -- wo to you that call evil good, and good evil: that put darkness for light, and light for darkness, -- wo to you that are wise in your own eyes, -- wo to you that are mighty to drink wine, &c. that justify the wicked for gifts, &c. Therefore is the wrath of the Lord kindled against his people. -- For all this his anger is not turned away, but his hand is stretched out still,' (for the punishment of all unrepenting sinners and obstinate abusers of his grace,) O keep us, Lord, from being at any time so miserable.

Chap. vi. v. 3, &c. 'The seraphims cried one to another, holy, holy, holy, the Lord God of hosts, all the earth is full of his glory.' Join, my soul, thy voice with them here below; that this same may be thy hymn, with them to all eternity.

Chap. xii. v. 2, &c. 'Behold God is my Saviour, I will deal confidently, -- The Lord is my strength and my praise, and he is become my salvation. You shall draw waters with joy out of the Saviour's fountains. -- O praise ye the Lord, and call upon his name: make his inventions known among the people. -- Sing ye to the Lord, for he hath done great things. -- Rejoice and praise, O thou habitation of Sion: for great is he, that is in the midst of thee, the holy one of Israel.' O happy fountains of our Saviour! O come my soul let us draw daily from them the waters of life

life, in holy mental prayer. O let this Saviour always dwell in the midst of thee, by a sense of his presence, and by a spirit of recollection.

Chap. xxv. v. 1, &c. 'O Lord, thou art my God, I will exalt thee, and give glory to thy name for thou hast done wonderful things, (*in favor of thy people*)--Because thou hast been a strength to the poor -- a refuge from the whirlwind, a shadow from the heat. Thou shalt bring down the tumult of strangers, &c. And the Lord of hosts shall make unto all people in this mountain (*his heavenly Sion*) a feast of fat things, a feast of wine, of fat things full of marrow, of wine purified from the lees. And he shall destroy in this mountain -- the bond with which all people were tied. -- He shall cast death down headlong for ever. And the Lord God shall wipe away tears from every face, &c.' O infinite goodness! when shall I be admitted to this happy feast?

Chap. xxvi. v. 1, &c. 'In that day shall this canticle be sung. -- Sion the city of our strength, a Saviour shall be set therein, a wall and a bulwark. Open ye the gates, and let the just nation, that keepeth the truth enter in. The old error is passed away: thou wilt keep peace, peace, because we have hoped in thee. You have hoped in the Lord for evermore, in the Lord God mighty for ever. -- The way of the just is right, the path of the just is right to walk in: And in the way of thy judgments, O Lord, we have patiently waited for thee: thy name and thy remembrance are the desire of the soul. My soul hath desired thee in the night, yea and with my spirit within me, in the morning early, I will watch to thee. -- Let us have pity on the wicked; but he will not learn justice, in the land of the Saints he hath done wicked things, and he shall not see the glory of the Lord. -- Lord thou wilt give us peace: for thou hast wrought all our works for us.' O Saviour of my soul, blessed be thy name, who hast set open in our
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favor the gates of mercy, of truth, and of life everlasting: O deliver us from all errors and sins; and bring us to thy eternal peace.

Chap. xxviii. v. 16, &c. 'Behold I will lay a stone (*Cbrist*) in the foundation of Sion, &c. And I will set judgment in weight, and justice in measure,-- and your league with death shall be abolished, and your covenant with hell shall not stand, (*glory be to thy name, O Lord, who hast effected this,*) vexation alone shall make you finers understand. For the bed is straitened, so that one must fall out, and a short covering cannot cover both.' (No, the bed of our heart is too narrow, it cannot hold two: God expects to have it all to himself: O let it be wholly thine dear Lord, both for time and eternity!

Chap. xxix. v. 8, &c. 'As he that is hungry dreameth and eateth, but when he is awake, his soul is empty -- so shall be the multitude of all that have fought against mount Sion. (*Yea so shall it be with all the wicked, when they shall awake out of the short dream of their mortal life.*) -- This people glorify me with their lips, but their heart is far from me.' Is it not so, with all those whose heart, at the time of prayer, is not with God?

Chap. xxx. v. 1, &c. 'Wo to you apostate children, that you would take counsel, and not of me; and would begin a web, and not by my spirit -- who walk to go down to Egypt, -- hoping for help in the strength of Pharao, &c. Egypt shall help in vain, and to no purpose: therefore have I cried concerning this: It is pride only, sit still. If you return and be quiet, you shall be saved: in silence and in hope shall your strength be. The Lord waiteth that he may have mercy on you: and therefore he shall be exalted, sparing you: because the Lord is the God of judgment: blessed are all they that wait for him, &c.' O may this be always our dispositions. Let

us never turn our backs upon our God, to seek for help from flesh and blood.

Chap. xxxii. v. 14, 15, &c. 'The siners in Sion are afraid; trembling hath seized upon the hypocrites. Which of you can dwell with devouring fire? Which of you shall dwell with everlasting burnings? He that walketh in justices, and speaketh truth, that casteth away avarice, and shuteth his eyes that he may see no evil. He shall dwell on high -- bread is given to him, (*for his eternal nourishment*) his waters are sure (*even the waters of life.*) His eyes shall see the King in his beauty, they shall see the land (*the earth*) afar off. -- Look upon Sion the city of our solemnity: thy eyes shall see Jerusalem, a rich habitation, a tabernacle that cannot be removed. -- Because only there our Lord is magnificent: a place of -- spacious streams: no (*enemies*) ship -- shall pass through. -- The people that dwell therein shall have their iniquity taken away from them.' O how happy shall they be that shall dwell for ever in this blessed city; and see the king of beauty and of glory, in all his beauty, and in all his glory? But how miserable they that for their wickedness, shall be condemned to dwell with eternal burnings!

Chap. xxxv. v. 4, &c. 'God himself will come, and will save you. Then shall the eyes of the blind be opened. -- And a path and a way shall be there, and it shall be called the holy way: the unclean shall not pass over it: and this shall be unto you a strait way, so that fools shall not err therein. -- No mischievous beast shall go up by it, nor be found there. -- And the redeemed of the Lord shall return, and shall come into Sion with praise, and everlasting joy shall be upon their heads -- and sorrow and mourning shall flee away.' Happy way of the church of the Saints! O let my soul ever walk therein.

Chap. xl. v. 1, &c. 'Be ye comforted O my people, saith your God (*for your redemption is at hand.*)

band.) -- The voice of one crying in the desert, prepare ye the way of the Lord. -- The voice of one saying: Cry. And I said: what shall I cry? All flesh is grass, and all the glory thereof as the flower of the field -- the grass is withered, and the flower is fallen: but the word of our Lord endureth for ever. Get thee up upon a high mountain, thou that bringest good tidings (*the gospel*) to Sion: lift up thy voice with strength, thou that bringest good tidings to Jerusalem. -- Behold your God: behold the Lord God shall come with strength -- behold his reward is with him. -- He shall feed his flock like a shepherd, he shall gather together the lambs. -- (*O blessed be his goodness!*) -- Who hath measured the waters in the hollow of his hand, and weighed the heavens with his palm? who hath poised with three fingers the bulk of the earth? -- who hath been his counsellor, and hath taught him? -- Behold the nations are as a drop of a bucket, and are counted as the smallest grain of a balance to him. All nations are before him as if they had no being at all, and are counted to him as nothing and vanity. To whom then have you likened God? (*O sinners what is this you prefer before him.*) Lift up your eyes on high, and see, who hath created these things. -- Why sayst thou O Jacob -- my way is hidden from the Lord? -- The Lord is the everlasting God, who hath created the ends of the earth -- neither is there any searching out of his wisdom, &c. They that hope in the Lord shall renew their strength, they shall take wings as eagles, they shall run, and not be weary, they shall walk, and shall not faint.' O how happy then are all they that trust in the Lord, and that sincerely seek him.

Chap. xlii. v. 1. &c. 'Behold my servant (*the man Jesus Christ*) I will uphold him: my elect, my soul delighteth in him: I have given my spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor have respect to persons, neither

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shall his voice be heard abroad. The bruised reed he shall not break, and smoking flax he shall not quench. (*O the meekness of our Redeemer!*) He shall bring forth judgment unto truth. He shall not be sad, nor troublesome (*turbulent*) till he set judgment in the earth, and the islands (*of the Gentiles*) shall wait for his law. Thus saith the Lord God. -- I have given thee for a covenant of the people, for a light of the Gentiles. That thou might'st open the eyes of the blind, and bring forth -- them that sit in darkness out of the prison house. I the Lord, this is my name: I will not give my glory to another. O glory be for ever to thee our great deliverer.

Chap. xlviii. v. 17, &c. ' Thus saith the Lord thy redeemer, the holy one of Israel. I am the Lord thy God that teach thee profitable things, that govern thee. -- O that thou hadst hearkened to my commandments: thy peace had been as a river. -- Come forth out of Babylon (*the society of the wicked.*) -- 'There is no peace to the wicked saith the Lord.' O great God, how can there be peace for them that are at war with thee? O teach my poor soul at least ever to fear thee, and to love thee; and thy peace shall be my portion for ever.

Chap. xlix. v. 1, &c. ' Give ear ye islands -- from afar. The Lord hath called me from the womb (*'tis Christ that speaks*) -- and he hath said: It is a small thing that thou should'st be my servant, to raise up the tribes of Jacob. -- Behold I have given thee to be the light of the Gentiles, that thou may'st be my salvation even to the farthest parts of the earth. (*O may all the ends of the earth give perpetual glory to this heavenly Saviour!*) In an acceptable time I have heard thee; and in the day of salvation I have helped thee. (*O my soul, now is our acceptable time: let us make good use of it, in order to secure our salvation.*) And Sion said: -- the Lord hath forgotten me. Can a woman forget her infant, so as not to have pity on the child

child of her womb? And if she should forget, yet will not I forget thee. Behold I have graven thee in my hands, &c.' O sweet and comfortable expressions of God's tender love for us! O my soul, how truly has thy Saviour graven thee in his sacred hands, pierced with nails, and fastened to the Cross for the love of thee!

Chap. l. v. 1, &c. 'Thus saith the Lord; what is this bill of the divorce of your mother (*the Synagogue*) with which I have put her away? Behold you (*unbelieving Jews*) are sold for your iniquities; and for your wicked deeds have I put your mother away. Because I came (*to you by the Incarnation of my Son*) and there was not a man (*of you that would receive, and believe in him*) I called, and there was none that would hear.' O the dreadful consequence of the abuse of divine Grace! Now see my soul, what this same incarnate Jesus has done and suffered for us. 'The Lord God, *saith he*, hath opened my ear (*to be for ever his servant obedient unto death.*) And I make no resistance: I have not gone back. I have given my body to them that strike; and my cheeks to them that pluck. I have not turned away my face from them that rebuke and spit upon me. The Lord God is my helper--therefore have I set my face as a most hard rock, and I know that I shall not be confounded. He is near that justifieth me, who will contend with me, &c.' O blessed be that infinite goodness, which has subjected the Son of God, my dearest Redeemer, to all these ignominious sufferings! O let all the Angels and Saints praise and glorify him for ever.

Chap. lii. Under the figure of the deliverance of God's people from the Babylonish captivity; the church is invited to rejoice for her redemption from sin, *v. 1, &c.* 'Arise, arise, O Jerusalem loose the bonds (*of Satan and sin*) from off thy neck O captive daughter of Sion. -- For I myself that spoke (*before by the prophets*) behold I am here (*in person by my incarnation.*)

nation.) How beautiful upon the mountains are the feet of him that bringeth good tidings (*the gospel of eternal life*) and that preacheth peace: of him that sheweth forth good, that preacheth salvation, that saith to Sion: thy God shall reign! O happy tidings indeed! Thy God my soul, shall reign. O may he reign in all hearts, both in time and eternity! 'The voice of thy watchmen (*thy pastors*) they shall praise together: for they shall see eye to eye, when the Lord shall convert Sion.--And all the ends of the earth shall see the salvation of our God. Depart, depart, go ye out from thence (*the Babel of confusion and wickedness*) touch no unclean thing: go out from the midst of her, be ye clean you that carry the vessels of the Lord (*Christians, who ought to carry the Lord himself in a clean soul, and a clean body.*) For the Lord (*even Christ your King*) will go before you.--He shall be exalted and extolled and shall be exceeding high--yet his visage shall be inglorious among men, and his form among the sons of men. He shall sprinkle many nations (*by his baptism and by his blood*) Kings shall shut their mouths at him (*to bear him with silence, and to obey him.*) For they to whom it was not told of him have seen: and they that had not heard have beheld.' O happy vocation of the Gentiles to the faith, and kingdom of Christ!

Chap. liii. 'Contains throughout an illustrious prophecy of the passion of Christ. Remark in particular the following texts. v. 1, &c. 'Who hath believed our report (*of a suffering Messias, &c.*) There is no beauty in him, nor comeliness--*he is* despised and the most abject of men, a man of sorrows and acquainted with infirmity; and his look was as it were hidden and despised, whereupon we esteemed him not.--Surely he has born our infirmities, and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our

our sins: -- and by his bruises we are healed: All we like sheep have gone astray -- and the Lord hath laid on him the iniquity of us all. He was offered, because it was his own will, and he opened not his mouth -- led as a sheep to the slaughter, and -- dumb as a lamb before his shearer. -- He is cut off out of the land of the living: for the wickedness of my people have I struck him. -- He hath done no iniquity, neither was there deceit in his mouth. And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he shall see a long lived seed. -- By his knowledge shall this my just servant justify many: and he shall bear their iniquities. Therefore will I distribute to him very many (*for his spiritual kingdom*) and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked: and he hath born the sins of many, and hath prayed for the transgressors. O blessed for ever be the infinite goodness and charity of our Redeemer, in taking, in this manner, our sins upon himself, and suffering so many ignominies and torments and even the worst of deaths, to purchase mercy, grace and life everlasting for us! But O how blind are all they, whether Jews, or other infidels, who do not see in this chapter, a most evident prophecy of the sufferings and death of the Christian Messias, recorded in the Jews own Bible, seven hundred years before the event! The following chapters contain many glorious promises made in favor of the kingdom or Church of Christ! from which his peace, his grace and his truth shall never depart.

Chap. liv. The Gentiles who were barren before shall multiply in the Church of Christ from which God's favor shall never be taken away. v. 1, &c. 'Give praise O thou barren. -- For many are the children of the desolate, more than of the married wife, saith the Lord. -- Enlarge the place of thy habitation. -- For thou shalt pass on to the right hand, and

to the left, and thy seed shall inherit the Gentiles.-- Fear not, for thou shalt not be confounded. -- For he that made thee shall rule over thee--and thy Redeemer the holy one of Israel shall be called the God of the whole earth.-- This is to me as in the days of Noe, to whom I swore that I would no more bring in the waters (*of the deluge*) -- so have I sworn that I will not be angry with thee. -- For the mountains shall be moved.-- But my mercy shall not depart from thee, and the covenant of my peace shall not be moved, saith the Lord that hath mercy on thee.' O blessed be his name who has made and accomplished these illustrious promises in favor of his people the Church of the new Testament!

Chap. lv. v. 1, &c. ' All you that thirst come to the waters (*of life.*) -- Why do you spend money for that which is not bread, and your labor for that which doth not satisfy you, (*viz. for empty worldly toys.*) Harken diligently to me -- and your soul shall be delighted in fatness. -- Seek ye the Lord, while he may be found: call upon him, while he is near. -- Let the wicked man forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him. -- For as the heavens, are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts.' O Christians let us correspond with all these gracious calls!

Chap. lvi. v. 7. ' I will bring them (*viz. the Gentiles.*) into my holy mount, (*the church*) and will make them joyful in my house of prayer (*my temple*) for my house shall be called the house of prayer for all nations.' O come thou into my soul, dear Lord and establish thy temple there; that so this house of prayer may be always within me: and I may ever keep close to thee.

Chap. lvii. v. 15, &c. ' Thus saith the High and the Eminent, that inhabiteth eternity, and his name

is Holy, who dweleth in the high and holy place (*his heavenly sanctuary*) and with a contrite and humble spirit. (*O blessed spirit of contrition and humility, in which God ever dwells, and takes his rest!*) But the wicked are like the raging sea, which cannot rest, and the waves thereof cast up dirt and mire. There is no peace to the wicked, saith the Lord God.' No my soul: there will be no peace for thee, but in thy God.

Chap. lviii. v. 13, &c. 'Cry, cease not, lift up thy voice like a trumpet, and shew my people their wicked doings, -- why have we fasted, say they, and thou hast not regarded? -- Behold in the day of your fast your own will is found, -- behold you fast for debates and strife, -- wilt thou call this a fast, and a day acceptable to the Lord? Is not this rather the fast that I have chosen? Loose the bands of wickedness. -- Deal thy bread to the hungry, and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear. -- If thou wilt take away the chain (*of affection to sin*) out of the midst of thee and cease -- to speak that which is good for nothing. When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noonday. And the Lord will give thee rest continually, and fill thy soul with brightness, and thou shalt be like a watered garden, and like a fountain of water, whose waters shall not fail. -- If thou turn away thy foot from the sabbath, from doing thy own will in my holy day, and thy own will is not found to speak a word: Then shalt thou be delighted in the Lord, &c.' O how glorious are the promises here made

made to sincere penitents, who exercise themselves diligently in the works of mercy, and renounce their own will to follow God's will.

Chap. lix. v. 1, &c. 'Behold the hand of the Lord is not shortened. — But your iniquities have divided between you and your God: and your sins have hid his face from you, that he should not hear. For your hands are defiled with blood, and your fingers with iniquity: your lips have spoken lies, and your tongue uttereth iniquity. There is none that caleth upon justice, -- but they trust in a meer nothing, and speak vanities, they have conceived labor, and brought forth iniquity. They have broken the eggs of asps, and have woven the webs of spiders: he that shall eat of their eggs shall die, and that which is brought out shall be hatched into a basilisk. Their webs shall not be for clothing, neither shall they cover themselves with their works: their works are unprofitable works. — their feet run to evil. — their thoughts are unprofitable thoughts; wasting and destruction are in their ways: they have not known the way of peace, and there is no judgment in their steps; their paths are become crooked to them; whosoever treadeth in them knoweth no peace. Therefore is judgment far from us, and justice shall not overtake us: we looked for light, and behold darkness -- we have groped as if we had no eyes: we have stumbled at noon-day, -- For our iniquities are multiplied before thee, &c.' O how pathetically has the Spirit of God here described the misery and vanity of the ways of the wicked: Sweet Jesus deliver us from the errors of their ways. But see now, my soul, what this same spirit has promised with regard to the coming of our Redeemer, and his everlasting covenant with his church, *v. 19. 20, &c.* 'They from the west shall fear the name of the Lord: and they from the rising of the Sun his glory, -- And there shall come a redeemer to Sion. -- This is my covenant with them

them (*the church of this redeemer*) saith the Lord, my Spirit that is in thee, and my words (*the whole pure profession of the true christian faith*) which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.' O the happy promise of the spirit of truth made here to the church of Christ. O the blessed covenant, to stand good to all generations! Happy church of our redeemer which has been thus favored!

Chap. lx. Shews how the light of true faith (v. 1, 2, 3.) shall shine forth in the church of Christ: and shall be spread thro' all nations (v. 4, &c.) and shall continue for all ages, v. 19. 20.

Chap. lxi. v. 1. 2, &c. 'The spirit of the Lord is upon me, (*saith our Redeemer*) because the Lord hath anointed me (*priest, prophet and king*) he hath sent me to preach to the meek (*to the poor and humble*) to heal the contrite of heart, and to preach a release to the captives, and a deliverance to them that are shut up (*in prisons*) to proclaim the acceptable year of the Lord (*the great jubilee of general remission to them that will embrace it: but to the obstinate opposers of God's grace*) the day of vengeance of our God: to comfort all that mourn (*all true penitents*), --and to give them a crown for ashes, -- And I will make their work in truth, and I will make a perpetual covenant with them, &c.' O how truly has our Lord executed all this, in favor of his people!

Chap. lxii. The prophet declares he will never cease from preaching Christ.---To whom all nations shall be converted,--and whose church shall flourish for ever,--having watch-men upon her walls, appointed by the Lord, all the day, and all the night; who shall never hold their peace.--

Chap. lxvi. v. 1, &c. 'Thus saith the Lord: heaven is my throne, and the earth is my footstool, what is this house, (*he speaks of the Jewish temple*)
that

that you will build for me? And what is this place of my rest? My hand made all these things,-- But to whom shall I have respect, but to him that is poor and little, (*bumble*) and of a contrite spirit, and that trembleth at my words.' O 'tis such a soul as this is the temple of God's eternal rest. Happy all they that are of an humble and contrite spirit! 'All flesh shall come to adore before my face, saith the Lord (*after the call of the Gentiles to the church*.) And they shall go out and see the carcases of the men, that have transgressed against me (*by an obstinate resisting of my grace*) their worm shall not die and their fire shall not be quenched: and they shall be a loathsom sight to all flesh.' Ah! such are now the Jews the enemies of Christ, who are here particularly pointed at, and such shall all the reprobate be to eternity.

J E R E M I A S.

CHAP. ii. v. 5, 6, &c. 'Thus saith the Lord: what iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, (*empty things*) and are become vain? And they have not said: where is the Lord, that made us come up out of the land of Egypt? -- (Christians what shall you be able to answer to Jesus Christ, when he shall reproach you, with all you have done against him, without any provocation, after all he has done for you?) be astonished O ye heavens at this--for my people have done two evils: (*dreadful evils indeed*) they have forsaken me, the fountain of living water, and have made to themselves cisterns, broken cisterns, that can hold no water. And now what hast thou to do, in the way of Egypt to drink the troubled water?--Thy own wickedness shall reprove.

prove thee, and thy apostasy shall rebuke thee. Know thou, and see, that it is an evil, and a bitter thing for thee, to have left the Lord thy God, and that my fear is not with thee, saith the Lord, the God of hosts. Of old time thou hast broken my Yoke--and thou saidst, I will not serve. Will a virgin forget her ornament, or a bride her stomacher? But my people hath forgotten me, days without number. --How exceeding base (*and vile*) art thou become, going the same *wicked* ways over and over again, &c.' Sinners attend to these divine remonstrances, and turn from all your evil ways of sin and death, to the living God.

Chap. iii. v. 1, &c. 'It is commonly said if a man put away his wife, and she go from him, and marry another man, shall he return to her any more? Shall not that woman be polluted and defiled? But thou hast prostituted thyself to many lovers; nevertheless return to me: saith the Lord, and I will receive thee.' O unpareled goodness! O my soul, let us embrace it, and return to our Lord, with our whole heart.

Chap. vi. v. 2, &c. 'Thus saith the Lord,--stand ye on the ways, and see, and ask for the old paths, which is the good way, and walk ye in it: and you shall find refreshment for your souls.' O ancient truth! O ancient piety! O primitive Christianity! O Christians let us follow these *old Paths*, and our souls shall find rest, and shall repose in God.

Chap. ix. v. 1. &c. 'Who will give Water to my head, and fountains of tears to my eyes? and I will weep day and night for the slain of the daughter of my people. (O how much more does the general desolation of the Christian world, by sin; the early corruption of youth, and the eternal loss of innumerable souls, call for the tears of all Christians.) Death is come up through our windows. (O how often does the death of the soul come in through the windows

dows of unguarded eyes!) Let not the wise man glory in his wisdom : and let not the strong man glory in his strength : and let not the rich man glory in his riches, but let him that glorieth glory in this that he understandeth and knoweth me : for I am the Lord, that exercise mercy and judgment, and justice in the earth : for these things please me, saith the Lord.

Chap. x. v. 1, &c. ' There is none like to thee, O Lord ; thou art great ; and great is thy name in might. Who shall not fear thee, O king of nations ? For thine is the glory--and there is none like to thee. -- The Lord is the true God : he is the living God, and the everlasting king : at his wrath the earth shall tremble,--He that prepareth the world by his wisdom and stretcheth out the heavens by his discretion--he lifteth up the clouds from the ends of the earth, he maketh lightnings for rain, and bringeth forth the wind out of his treasures, &c. O let all his works give glory to him.

Chap. xii. v. 11. ' With desolation is all the land (*all the earth*) made desolate, because there is no one that considereth in the heart.' O the dismal evil of inconsideration, the source of all the evils of Christendom, even to this day !

Chap. xv. v. 1, &c. ' If Moses and Samuel shall stand before me, my soul is not towards this people. --For who shall have pity on thee, O Jerusalem ? (O obstinate sinner.) Thou hast forsaken me, saith the Lord. -- I am weary of intreating thee.' O infinite goodness ! so often to *intreat* such wretches as we are for to return to thee. But O the dreadful consequences of our obstinacy in sin !

Chap. xvii. v. 1, &c. ' The sin of Juda is written with a pen of iron, with the point of a diamond, upon the table of their heart. -- Thus saith the Lord : cursed is the man that trusteth in man, and maketh flesh his arm, (*his strength*) and whose heart departeth from

from the Lord. For he shall be like tamarick in the desert, and he shall not see when good shall come. -- Blessed is the man, that trusteth in the Lord, -- he shall be as a tree that is planted by the waters, -- and shall not fear when the heat cometh. And the leaf thereof shall be ever green, -- neither shall it cease at any time to bring forth fruit. The heart is perverse above all things, and unsearchable: who can know it? I am the Lord, that search the heart, and prove the reins, who give to every one according to his way, and according to the fruit of his devices. He that hath gathered riches, and not by right: in the midst of his days he shall leave them, and in his latter end he shall be (*found to have been*) a fool, O Lord the hope of Israel, all that forsake thee shall be confounded; they that depart from thee shall be written in the earth; because they have forsaken the Lord, the vein of living waters.' O Christians see that there is no happiness even in this world but in serving God!

Chap. xxiii. v. 24, &c. 'Shall a man be hid in secret places, and I not see him saith the Lord? Do not I fill heaven and earth, saith the Lord? Are not my words as a fire, saith the Lord, and as a hammer that breaketh the rock in pieces?' O Lord, let us always remember thy presence: let us always tremble at thy word.

Chap. xxix. v. 13. *You shall seek me and you shall find me; when you shall seek me with all your heart.* Ah Christians, if you dont find your God to your eternal salvation, 'tis because you don't seek him with all your heart: 'tis because you are not in earnest in seeking him, (See Chap. xxx. xxxi. xxxii. xxxiii.) the glorious promises relating to Christ, to his new covenant, and to his church, and its flourishing to the end of the world.

Chap. xlviii. v. 10, &c. *Cursed is he that doth the work of the Lord deceitfully.* O beware my soul

of ever failing under this curse, by any deceit in thy spiritual concerns.

Chap. xlix. v. 19, &c. 'For who is like to me? And who shall abide me? And who is that shepherd, that can withstand my countenance?' O let us never be so unhappy, as to pretend to withstand the Almighty.

LAMENTATIONS of JEREMIAS.

CHAP. i. v. 12, &c. 'O all ye that pass by the way, attend and see if there be sorrow like to my sorrow. -- From above he hath sent fire into my bones. -- The yoke of my iniquities hath watched for me, they are folded together in his hand, and put upon my neck.' -- Dear Redeemer, how much hath thy taking on thyself our iniquities cost thee!

Chap. ii. v. 18, &c. 'Let thy tears run down like a torrent, day and night (*O daughter of Sion.*) Give thyself no rest, and let not the apple of thy eye cease. -- Arise, give praise in the night, in the beginning of the watches: pour out thy heart like water, before the face of the Lord: lift up thy hands to him, &c.' Penitent sinners, let these be your exercises.

Chap. iii. v. 24, &c. 'The Lord is my portion said my soul: therefore will I wait for him. The Lord is good to them that hope in him, to the soul that seeketh him. -- It is good to wait with silence for the salvation of God.--'Tis good for a man when he hath born the yoke from his youth. -- He shall sit solitary, and hold his peace, because he hath taken it upon him.' O my soul, let us also chuse the Lord for our portion; and ever take up his sweet yoke upon us.

Chap.

Chap. iv. v. 1, &c. 'How is the gold become dim, the finest colour is changed. -- Her Nazarites were whiter than snow, purer than milk -- fairer than the sapphire: *but now* their face is made blacker than the coals.' Oh how much more dreadful a change is made in the soul that falls from grace into mortal sin!

B A R U C H.

CHAP. ii. v. 6, &c. 'To the Lord our God is justice: but to us, and to our fathers, confusion of face, as at this day. -- For the Lord is just in all his works -- we have not hearkened to his voice, -- we have sined, we have done wickedly, we have acted unjustly, O Lord our God, against all thy justices. Let thy wrath be turned away from us. -- Hear O Lord our prayers and our petitions, and deliver us for thy own sake -- that all the earth may know that thou art the Lord our God. -- Look down upon us, O Lord, from thy holy house, and incline thine ear and hear us. Open thine eyes and behold: for the dead that are in hell -- shall not give glory and justice to the Lord. -- But the soul that is sorrowful for the greatness of *her* evil, and goeth bowed down, -- giveth glory and justice to thee, O Lord, &c.' Sinners learn to imitate this humility and prayer, if you desire effectually to find mercy with God.

Chap. iii. v. 1, &c. 'And now, O Lord Almighty, the God of Israel, the soul in anguish, (*for sin*) and the troubled spirit crieth to thee. Hear, O Lord, and have mercy, for thou art a merciful God, and have pity on us, for we have sined before thee. For thou remainest for ever, and shall we perish everlastingly? -- Remember not the iniquities of our fathers. -- Hear, O Israel, the commandments of life, give

ear that thou mayst learn true wisdom. How happeneth it, O Israel, that thou art in thy enemy's land? Thou hast forsaken the fountain of wisdom: for if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever. Learn where is wisdom, where is fortitude, where is understanding: that thou mayst know also where is length of days and life, where is the light of the eyes, and peace. Who hath found out her place, (*Wisdom's?*) And who hath gone into her treasures? Where are now the princes of the nations -- that hoard up silver and gold -- and there is no end of their getting. They are cut off and are gone down to hell, and others are risen up in their place. Young men have seen the light -- but the way of knowledge (*of true wisdom*) they have not known. Nor have they understood the paths thereof, neither have their children received it; it is far from their face. It hath not been heard of in the land of Canaan -- nor amongst the children of Agar, that search after the wisdom that is of the earth -- but the way of (*true*) wisdom they have not known, neither have they remembered her paths. O Israel, how great is the house of God (*the seat and source of true wisdom*) -- it is great, and hath no end, it is high and immense. -- Who hath gone up into heaven, and taken her (*wisdom*) and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her preferably to chosen gold? There is none that is able (*of himself*) to know her ways, nor that can search out her paths. But he that knoweth all things knoweth her. (*Even he to whom all things obey.*) This is our God, and there shall no other be accounted of in comparison of him. He found out all the way of knowledge, and gave it to Jacob his servant. -- Afterwards he was seen upon earth (*by the mystery of his Incarnation*) and conversed with men. To teach them his true heavenly wisdom.

Chap.

Chap. iv. v. 1, &c. 'This (*true wisdom*) is the book of the commandments of God, and the law that is for ever: all they that keep it, shall come to life: but they that have forsaken it, to death. Return O Jacob, and take hold of it, walk in the way by its brightness, in the presence of the light thereof. Give not thy honor to another.-- We are happy O Israel, because the things, that are pleasing to God are made known to us.' O how much more happy now are the children of the church of Christ, who have both his gospel and himself, his light and his truth always with them, even to the end of the world. O Christians let us walk in this light, and live up to this truth for ever.

EZEKIEL.

CHAP. iii. v. 17, &c. 'Son of man, I have made thee a watchman to the house of Israel. --

If when I say to the wicked, thou shalt surely die; thou declare it not to him, nor speak to him that he may be converted from his wicked way, and may live: the same wicked man shall die in his iniquity, but I will require his blood at thy hand. But if thou give warning to the wicked; and he be not converted from his wickedness, and from his evil way: he indeed shall die in his iniquity, but thou hast delivered thy soul. Moreover if the just man shall turn away from his justice, and shall commit iniquity: I will lay a stumbling block before him, he shall die, because thou hast not given him warning; he shall die in his sin, and his justices which he hath done, shall not be remembered: but I will require his blood at thy hand. But if thou warn the just man, that the just may not sin, and he doth not sin: living he shall live, because thou hast warned him, and thou hast delivered thy

soul.' (Mark this all ye pastors and superiors : and all you that any ways have the charge of others.) See to the like effect *Chap. xxxiii.*

Chap. xvi. v. 49, 50, &c. ' Behold this was the iniquity of Sodom (*the cause of her destruction*) pride, fulness of bread, and abundance, and the idleness of her, and of her daughters -- and they were lifted up, and they committed abominations before me: and I took them away, as thou hast seen.' Give ear O worldlings to the Spirit of God, and learn from this text, that a life of pride, sensuality and idleness is the high road to all kinds of lust, and to final perdition.

Chap. xviii. v. 4, &c. ' Behold all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth the same shall die. And if a man be just and do judgment and justice--he shall surely live saith the Lord God. And if he beget a son, that is a rober, a shedder of blood, and that doth some one of those wicked things (*forbidden by the law of God*) though he doth not them all: but that eateth on the mountains (*of sacrifices offered to idols*) that defileth his neighbour's wife, that grieveth the needy and the poor; that taketh away by violence, that storeth not the pledge, and that lifteth up his eyes to idols, that commiteth abomination, that giveth upon usury, and that taketh an increase: shall such a one live? He shall not live. Seeing he hath done all these detestable things, he shall surely die. -- But if he beget a son, who seeing all his father's sins, which he hath done, is afraid, and shall not do the like to them. But hath given his bread to the hungry, and hath not taken usury, and increase; but hath executed my judgments and walked in my commandments: this man shall not die for the iniquity of his father, but living he shall live. -- The son shall not bear the iniquity of the father: and the father shall not bear the iniquity of the son: the justice of the just man shall

shall be upon him : and the wickedness of the wicked shall be upon him. But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment and justice, living he shall live, and shall not die. I will not remember all his iniquities, that he hath done ; in his justice which he hath wrought he shall live. Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live ? But if the just man turn himself away from his justice, and do iniquity -- shall he live ? All his justices which he had done shall not be remembered : in the prevarication, by which he hath prevaricated, and in his sin which he hath committed in them he shall die. -- Therefore will I judge every man according to his ways -- saith the Lord God. Be converted, and do penance for all your iniquities ; and iniquity shall not be your ruin. Cast away from you, all your transgressions -- and make to yourselves a new heart, and a new spirit : and why will you die, O house of Israel ? For I desire not the death of him that dieth, saith the Lord God, return ye and live. *And to the like effect Chap. xxxiii. v. 11, &c.* As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked should turn from his way, and live. Turn ye, turn ye from your evil ways : and why will you die, O house of Israel ? -- The justice of the just shall not deliver him, in what day soever he shall sin : and the wickedness of the wicked shall not hurt him, in what day soever he shall turn from his wickedness, &c.' O the justice of all the ways of God ; and his infinite mercies to penitent sinners !

See also in this prophet the glorious promises of the Lord with relation to Christ, his coming, his baptism, his church ; and God's everlasting covenant of peace with the Church. **CHAP. xvii. v. 22, &c.**

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CHAP. xxxiv. v. 23, &c. CHAP. xxxvi. v. 25, &c. CHAP. xxxvii. v. 22, &c.

DANIEL.

CHAP. ii. v. 20, &c. ‘Blessed be the name of the Lord, (*said Daniel, when God had revealed to him the king’s dream,*) from eternity and for evermore: for wisdom and power are his: and he changeth times and ages, taketh away Kingdoms, and establisheth them: he giveth wisdom to the wise, and knowledge to them that have understanding: he revealeth deep and hidden things, and knoweth what is in darkness; and light is with him. To thee, O God of our fathers, I give thanks, and I praise thee, because thou hast given me wisdom, &c.’ (Learn my soul, in all thy good success, to give the whole glory to God, and to attribute all thy good, not to thyself, but to him, who is the giver of all good gifts.)
 v. 44. *The God of heaven will set up a kingdom (the kingdom of Christ in his Church) that shall never be destroyed -- and it shall stand for ever.* Happy kingdom established by the Son of God himself, in which he lives and reigns for ever (*Luke i. 32.*) happy they that continue to the end his true and faithful subjects, in this his kingdom!

Chap. iii. v. 25, &c. See the excellent prayer of Azarias, confessing the sins of his people, acknowledging God’s justice, and imploring his mercy. See also v. 51, 52, &c. the canticle of the three children inviting the whole creation to praise and bless the Lord for evermore.

Chap. iv. v. 22, &c. ‘They shall cast thee out from amongst men. -- *Said Daniel to Nebuchodonosor* till thou know that the most High ruleth over the kingdom of men, and giveth it to whomsoever he will.

will. -- Wherefore, O king, let my counsel be acceptable to thee : and redeem thou thy sins with almsdeeds, and thy iniquities with works of mercy to the poor : perhaps he will forgive thy offences.' Sinners, follow this counsel of the prophet : mercy is promised to them that shew mercy. *Matt. v. &c.*

Chap. v. v. 27, &c. 'Thou art weighed in the balance, and art found not to have weight.' Ah ! which of us all may not have reason to apprehend lest this should be our own case, when weighed in the balance of divine justice ?

Chap. vi. Daniel, rather than discontinue for thirty days, his praying, with *adoration* and *praise*, three times every day to the Lord, was cast into the lion's den : from whence he was miraculously delivered. Learn Christians from this example that death is more eligible, than to live without prayer.

Chap. vii. v. 9, &c. 'I beheld, till thrones were placed, and the ancient of days took his seat : his garment was white as snow, and the hair of his head like clean wool : his throne like flames of fire. -- Thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before him : the judgment sat, and the books were opened. I beheld -- and I saw that the beast was slain. -- I beheld therefore in the vision of the night, and lo ! one like the Son of Man came with the clouds of heaven, and he came even to the ancient of days : and they presented him before him. And he gave him power and glory and a kingdom : and all peoples tribes and tongues shall serve him : his power is an everlasting power, that shall not be taken away : and his kingdom that shall not be destroyed.' Glory be to the ancient of days (the Eternal,) that has judged the beast, and given this everlasting kingdom to the Son of Man, even to Christ our Lord : O let us all be his faithful subjects for ever.

Chap.

Chap. ix. v. 4, &c. Contains Daniel's humble confession and prayer; and in consequence of it, the revelation made to him, concerning the time of the coming, and of the passion of Christ. 'From the begining of thy prayers, *said the Angel Gabriel to him.* The word came forth; and I am come to shew it to thee, because thou art a man of desires. Therefore do thou mark the word, and understand the vision. Seventy weeks (*seventy times seven years, that is 490 years*) are shortened upon thy people, and upon thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished, and everlasting justice may be brought: and vision and prophesy may be fulfilled: and the Saint of Saints may be anointed. Know thou therefore and take notice, that from the going forth of the word to build up Jerusalem again, unto Christ the prince, there shall be seven weeks, and sixty two weeks: and the street shall be built again, and the walls in strait of times. And after sixty two weeks Christ shall be slain. -- And a people with their leader that shall come shall destroy the city and the sanctuary. -- And he shall confirm the covenant with many in one week: and in the half (*or the middle*) of the week, the victim and the sacrifice shall fail: and there shall be in the temple the abomination of desolation: and the desolation shall continue even to the consummation.' Is it possible that the Jews should be so blind, as not to see in this prophesy, that their Messias is long since come, and slain for the sins of us all?

Chap. xii. v. 3, &c. 'They that are learned, (*the truly wise*) shall shine as the brightness of the firmament, and they that instruct many to justice, as stars for all eternity.' O how happy are they that are truly wise: and more happy still they that labor to make others also truly wise!

Chap. xiii. v. 8, 9. 'The two elders were inflamed with lust, -- and they perverted their own mind,
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and turned away their eyes, that they might not look to heaven, nor remember just judgments.' O the dreadful consequences of indulging the passion of lust: the forgetfulness of God and his judgments, the blindness of mind, and hardness of heart, which usually flow from this unhappy source !

OOSEE or HOSEA.

CHAP. i. v. 9, &c. *Call his name not my people: for you are not my people, and I will not be yours.*

O how sad is the case of the soul, that has lost her God by sin, she is no longer his ; and he is no longer hers. But how happy are they who, through Jesus Christ, are brought back to God : of whom we read in the following verses. -- ' It shall be in the place, where it shall be said to them, you are not my people : (*upon their conversion,*) it shall be said to them ye are the sons of the living God. And the children of Juda, and the children of Israel shall be gathered together : and they shall appoint themselves one head (*Christ*) and shall come up out of the land, &c.'

Chap. ii. v. 6, 7. &c. ' Behold I will hedge up thy way with thorns, (*says the Lord to his unfaithful spouse,*) and I will stop it up with a wall, and she shall not find her paths : and she shall follow after her lovers, and she shall not overtake them, and shall not find, and she shall say : I will go and return to my first husband : because it was better with me then, than now, &c.' (See how the Lord by disappointing all the projects of the soul that runs away from him, and embittering all her false sweets, seeks to bring her back to himself.) And then finishes the work by what he adds, v. 14, ' Behold I will allure her, and will lead her into the wilderness, (*the solitude of a spiritual retreat*) and there I will speak to her heart. --

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And I will betroth thee to me for ever, (*saitb the Lord to his church*) and I will betroth thee to me in justice and judgment, and in loving kindness and tender mercies: and I will betroth thee to me in faith: and thou shalt know that I am the Lord.'

Chap. iii. v. 4, &c. 'The children of Israel shall sit many days, without king, and without prince, and without sacrifice, and without altar, and without Ephod (*priestly garment*) and without Theraphim (*images*) (*This is visibly the wretched state of the Jews at present, but we hope better things for them from what follows, viz.*) And after this the children of Israel shall return, and shall seek the Lord their God, and David (*that is Christ*) their king: and they shall fear the Lord, and his goodness in the last days.

Chap. iv. v. 1, &c. 'The Lord shall enter into judgment with the inhabitants of the land: for there is no truth, and there is no mercy, and there is no knowledge of God in the land. Cursing and lying, and killing, and theft and adultery have overflowed, &c. (*O how true it is that the want of knowing God is the source of all our other evils! But mark what follows.*) Because thou hast rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to me, thou hast forgotten the law of thy God: I also will forget thy children. Fornication and wine and drunkenness take away the understanding.' O Christians, beware of these vices, that are so apt to darken the soul, and to rob her of her God, and of all her Good!

Chap. vi. v. 1, &c. 'In their affliction they will rise early to me, &c. For I desire mercy, and not sacrifice, and the knowledge of God more than holocausts.' *Affliction*, as we here see, is often the means of bringing sinners back to God; and of opening to them, the gates of the divine mercy?

Chap. x. v. 2, &c. 'Their heart is divided, now they shall perish.' O beware Christians of a divided heart.

heart. Our Lord will not allow of any division of the heart between him and the world.

Chap. xi. v. 4, &c. 'I will draw them with the cords of Adam, with the bands of love.' O draw us dear Lord, to thee, and bind us up in these blessed bands.

Chap. xiii. v. 9, &c. 'Destruction is thy own, O Israel: thy help is only in me. — I will deliver them out of the hand of death; I will redeem them from death: O death, I will be thy death, O hell, I will be thy bite.' O perfect in us, dear Lord the work thou hast begun: deliver us from the power of death and hell; and bring us to our true life, which is with thee. For of ourselves we are ever running to destruction: and all our good must be from thee.

JOEL.

CHAP. ii. v. 1, 2, &c. 'The day of the Lord cometh: it is nigh at hand, a day of darkness and of gloominess, a day of clouds and of whirlwinds. — Before the face thereof a devouring fire, and behind it a burning flame. — Now therefore saith the Lord: be converted to me with all your heart, in fasting, and in weeping and in mourning: and rend your hearts, and not your garments, and turn to the Lord your God; for he is gracious and merciful, patient and rich in mercy, — sanctify a fast, call a solemn assembly; gather together the people, sanctify the church, let the bridegroom go forth from his bed, and the bride from her bedchamber. Between the porch and the altar, the priests the Lord's ministers shall weep, and shall say, spare O Lord, spare thy people, and give not up thy inheritance to reproach, &c.' (See Christians, in what manner you are to avert the judgments of God that threaten sinners

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and to insure to your souls his mercy. Then hear the comfortable promises that follow.) -- 'And you, O children of Sion, rejoice, and be joyful in the Lord your God: because he hath given you a teacher of justice (*even Christ his son.*)-- And you shall praise the name of the Lord your God, who hath done wonders with you: and my people shall not be confounded for ever. And you shall know that I am in the midst of Israel, -- And I will pour out my spirit upon all flesh, -- And it shall come to pass, that every one that shall call upon the name of the Lord, (*with faith hope and love,*) shall be saved.' O blessed be his goodness for ever.

A M O S.

CH A P. v. v. 4, &c. 'Thus saith the Lord to the house of Israel: seek ye me, and you shall live: But seek not *Betbel (iniquity and vanity).* -- which shall be good for nothing. Seek ye the Lord and live. Seek ye good, and not evil, that you may live: and the Lord the God of hosts will be with you. Hate evil and love good.' O let this be our rule of life, and we shall live for ever.

Chap. viii. v. 9, &c. 'The sun shall go down at mid-day (*to impenitent sinners*) and I will make the earth dark in the day of light: and I will turn your feasts into mourning, and all your songs into lamentation. -- And I will send forth a famine into the land: not a famine of bread, -- but of hearing the word of God.' (Dreadful famine indeed, when the word of God is not heard; and souls perish for want of the bread of life!)

Chap. ix. v. 11, 12, &c. 'In that day, I will raise up the tabernacle of David that is fallen, (*by sending Christ who is of the house of David,*) and I will

will close up the breaches of the walls thereof -- that they may possess the remnant of Edom, and all nations; because my name is invoked upon them, saith the Lord that doth these things.' Blessed be his name that hath done all this in our favor, and subjected all nations to the sweet yoke of his son!

A B D I A S.

CHAP. i. v. 5, &c. 'The pride of thy heart (*saith the Lord to Edom, as to a figure of the adversaries of his people.*) hath lifted thee up, -- and thou sayst in thy heart: who shall bring me down to the ground? But though thou be exalted as an eagle, and though thou set thy nest among the stars, (*by presumption and self-conceit*) thence will I bring thee down, saith the Lord. Confusion shall cover thee, and thou shalt perish for ever. (*O such is the sentence against the obstinate opposers of God's church, and of his Truths.*) But in mount Sion (*the church of God*) shall be salvation, and it shall be holy, and Saviours shall come up into mount Sion, -- and the kingdom shall be for the Lord.' O let this thy kingdom, O Lord, take possession of all nations, and of all hearts. Amen, Amen.

J O N A S.

CHAP. ii. v. 3, &c. 'I cried out of my affliction to the Lord, *said Jonas*, and he heard me, -- thou hast cast me forth into the deep in the heart of the sea, and all thy billows and thy waves have passed over me. And I said: I am cast away out of the sight of thy eyes: but yet I shall see thy holy

temple again. And thou wilt bring up my life from corruption, O Lord my God. When my soul was in distress within me, I remembered the Lord, that my prayer may come to thee, and to thy holy temple, &c.' Learn my soul, under all thy afflictions, to cry in like manner to the Lord, with the like confidence in him, and he will not fail to hear thee.

Chap. iii. v. 4, &c. 'Jonas cried and said: Yet forty days, and Ninive shall be destroy'd. And the men of Ninive believed in God, and they proclaimed a fast, &c. And God saw their works, that they were turned from their evil ways, and God had mercy on them.' See here, sinners, what judgments you may apprehend actually hanging over your heads, and like to fall quickly upon you: but see also by what means, you may, by the example of the Ninivites, avert these judgments, and find mercy; by a sincere conversion from all your evil ways and suing for mercy with fasting, prayer and penance.

M I C H E A S.

CHAP. iv. v. 1, 2. &c. 'It shall come to pass in the last days, that the mountain of the house of the Lord (*the church of Christ*) shall be prepared in the top of mountains, (*visible and conspicuous*) and high above the hills.--And many nations shall come in haste and say: -- come let us go up to the mountain of the Lord, -- and he will teach us of his ways, and we will walk in his paths: for the law shall go forth out of Sion, and the word of the Lord out of Jerusalem. And he shall judge among many people, &c. Happy they who embrace this heavenly teacher, and walk in his paths! Happy they that in such manner go up to the mountain of the house, or church of the Lord,

Lord, and follow his law, as to be introduced another day into his heavenly mountain of eternal felicity !

Chap. v. v. 2, &c. ' And thou Bethlehem, -- out of thee shall he come forth unto me, that is to be the ruler in Israel: and his going forth is from the beginning, from the days of eternity. And he shall stand and feed in the strength of the Lord and this man shall be our peace, &c.' O blessed peace maker, be thou our peace and our ruler for ever !

Chap. vi. v. 3, &c. ' O my people, what have I done to thee, or in what have I molested thee ? Answer thou me : For I brought thee up out of the land of Egypt, &c.' (Dear Lord what shall we say ; or what shall we be able to answer to thy just expostulations, when recounting thy innumerable favors to us thou shalt reproach us with all our wickedness and ingratitude ?) ' O what then shall I offer to the Lord for my sins that is worthy (of him ?) wherewith shall I kneel before the high God ? Shall I offer holocausts to him ? &c. I will shew thee, O man what is good, and what the Lord requireth of thee : verily to do judgment, and to love mercy, and to walk carefully with thy God.' O let us give ear to these heavenly documents, and the Lord will not fail to receive us to his mercy.

Chap. vii. v. 1, &c. ' Wo is me, -- the holy man is perished from the land, And a man's enemies are they of his own household. But I will look towards the Lord, I will wait for God my Saviour : my God will hear me, I will bear the wrath of the Lord, because I have sined against him. Who is a God like to thee, who takest away iniquity, &c.' Learn my soul the like sentiments of confidence in God thy Saviour, and of submission to all his scourges.

N A H U M.

CHAP. i, v. 2, &c. 'The Lord is a jealous God, and taketh vengeance on his enemies. 'The Lord is patient, and great in power. He rebuketh the sea, and dryeth it up. -- The mountains tremble at him, the earth hath quaked at his presence, and all that dwell therein. Who can stand before the face of his indignation? The rocks are melted by him.' (Great God, who shall not fear the offence of thy infinite majesty by sin; and all its dreadful consequences, both in time and eternity! But with regard to such as truly serve God.) The prophet adds v. 7, 'The Lord is good, and giveth strength in the day of trouble, and knoweth them that hope in him. v. 15. Behold upon the mountains, the feet of him that bringeth good tidings, and that preacheth peace.' (Apply this, my soul, to the coming of thy Redeemer, and beg that he may make good in thy favor the following promise.) 'Belial shall no more pass through thee again; he is utterly cut off.'

H A B A C U C.

CHAP. i. v. 12, 13, &c. 'Wast not thou from the beginning, O Lord my God, my holy one, and we shall not die? (Thy people shall not utterly perish, though chastized by thee for their sins.) Lord, thou hast appointed him (Nabuchodonosor) for judgment, and made him strong for correction. Thy eyes are too pure to behold evil, and thou canst not endure to look on iniquity.' O take away then, dear Lord, all our iniquities, that thou may'st in thy mercy look on us.

Chap.

Chap. ii. v. 2, 3, &c. 'I will stand upon my watch, for as yet the vision (*of the good things to come*) is far off, and it shall appear at the end, and shall not lie, if it make any delay, wait for it: for it shall surely come, and it shall not be slack. Behold he that is unbelieving, his soul shall not be right in himself: but the just shall live in his faith. (*Grant us, dear Lord this patience and faith.*) -- Wo to him that heapeth together that which is not his own? How long doth he also load himself with thick clay? (*How justly are ill gotten goods likened to a load of thick clay; into which the deeper you sink, the more strongly you are held, and with the greater difficulty engaged.*) -- *The Lord is in his holy temple (the sanctuary of heaven) let all the earth keep silence before him. Amen.*

Chap. iii. v. 1, &c. 'O Lord, I have heard thy hearing, (*thy divine oracles*) and was afraid. -- His glory covered the heavens, and the earth is full of his praise. -- Death shall go before his face. -- He be- held, and melted the nations. -- (*O who shall not fear thee, O Lord? or who shall be able to stand before thy face?*) Let rottenness enter into my bones and swarm under me: that I may rest in the day of tribulation; that I may go up to our people that are girded for their happy journey to the house of God, that with them I may for ever rejoice in the Lord, and joy in God my Jesus, my Saviour, the great conqueror of death and hell.

S O P H O N I A S.

CHAP. i. v. 7, &c. 'Be silent before the face of the Lord God: for the day of the Lord (*of his vengeance upon unrepenting sinners,*) is near, and I will visit in that day upon them that fill the house of the

the Lord their God with iniquity and deceit. I will search Jerusalem with lamps, and will visit upon the men that are settled on their lees. -- The great day of the Lord is near, it is near, and exceeding swift. That day is a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds and whirlwinds, &c.' (Worldlings, hear and tremble; and prepare yourselves against that day, when neither your riches nor your honors, nor your pleasures shall be able to deliver you; or any thing else but the mercy and grace of your God.) 'Seek *then* the Lord (CHAP. ii. v. 2, 3.) before the day of his indignation come upon you -- if so by any means you may be hid in the day of the Lord's indignation.'

Chap. iii. v. 8, 9, &c. 'Expect me saith the Lord, in the day of my resurrection -- Because then will restore to the people a chosen sp, that all may call upon the name of the Lord and may serve him with one shoulder. -- Give praise O daughter of Sion -- be glad and rejoice with all thy heart -- the king of Israel the Lord is in the midst of thee: thou shalt fear evil no more. -- The Lord thy God in the midst of thee is mighty: he will save, &c.' O blessed be his name, who has promised to be in the midst of his church, *even to the consumation of the world.* Mat. xxviii. v. 20.

A G G E U S.

CHAP. ii. v. 7, &c. "Yet one little while, and I will move the heaven and the earth, and the Desired of all nations shall come, and I will fill this house with glory, saith the Lord of hosts: silver is mine, and gold is mine, saith the Lord of hosts: great shall be the glory of this last house, more than of

of the first—and in this place I will give peace, saith the Lord of hosts.' See here unhappy Jews, that the true Messias, the Desired of all nations, is long since come: even whilst that temple was standing of which the prophet spoke; and which he glorified, by his presence, and by his miracles, beyond all the glory of the former temple.' See Christians, that by your corresponding with the grace, which he brings along with him at his coming, you dispose your own souls to be the temples of the living God, and the seat of his everlasting peace.

ZACHARIAS.

CHAP. i. v. 3, 4, &c. 'Thus saith the Lord of hosts: Turn ye to me---and I will turn to you.

---Turn ye from your evil ways, and from your wicked thoughts. --- (O do thou convert us to thee; dear Lord, and we shall be converted indeed.) ---O Lord of hosts (said the Angel.) How long wilt thou not have mercy on Jerusalem, with which thou hast been angry, this is now the seventieth year? O Lord have mercy on those poor nations, with which thou hast been angry, now three times seventy years!

Chap. ii. v. 7, &c. 'O Sion, flee, thou that dwellest with the daughter of Babylon. (O flee Christian souls from evil communications, and from the contagion of a wicked world) For he that toucheth you toucheth the apple of my eye. (O the infinite goodness of our God, and his tender love for his servants!) ---Sing praise, and rejoice, O daughter of Sion (O church of Christ) for behold I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and they shall be my people, and I will dwell in the midst

midst of thee. (*O blessed be his name, who has wrought all these wonders in our favor !*) O then let all flesh be silent at the presence of the Lord : for he is risen up (*to us*) out of his holy habitation.

Chap. ix. v. 9, &c. ‘ Rejoice O daughter of Sion. Behold thy king will come to thee, the just and the Saviour : he is poor and riding upon an ass. And he shall speak peace to the Gentiles, and his power shall be from sea to sea. -- Thou also by the blood of thy testament, hast sent forth thy prisoners out of the pit, in which there is no water.’ (*O let us rejoice in this our Saviour ; and learn of him to be meek and humble of heart, that he also may deliver us out of our captivity, and speak peace to our souls.*) ‘ For what is the good thing of him, and what is his beautiful thing, but the corn of the chosen ones, and the wine which maketh virgins to spring forth ?’ Yea his most excellent gift, is the corn of the elect, and the wine, that maketh virgins to bud : which he gives us in the blessed sacrament, the great preservative of purity.

Chap. xii. v. 10, &c. ‘ I will pour out upon the house of David -- the spirit of grace and of prayers. (*O how well are these two joined together !*) And they shall look upon me whom they have pierced.’ Yea Lord let our eyes be always upon thee, whom we have pierced and crucified by our sins.

Chap. xiii. v. 1, &c. ‘ In that day there shall be a fountain open, to the -- inhabitants of Jerusalem (*the church*) for the washing of the sinner, and the unclean -- and I will destroy the names of idols out of the earth. -- And it shall be in all the earth, saith the Lord, two parts in it shall be scattered, and shall perish : but the third part shall be left therein. And I will bring the third part through the fire : and will refine them as silver is refined : and I will try them as gold is tried. They shall call on my name, and I will hear them : I will say : Thou art my people :
and

and they shall say: The Lord is my God.' See, my soul, how the elect of God are all to be tried, and refined in the furnace of tribulation.

Chap. xiv. v. 8, &c. 'It shall come to pass in that day, that living waters (*of faith and grace*) shall go out from Jerusalem (*by the preaching of the Apostles*) half of them to the east--they shall be in summer, and in winter. And the Lord shall be king over all the earth: in that day there shall be one Lord and his name shall be one.' (These days are come upon us by the grace of Christ, and by the vocation and conversion of the Gentiles.) O glory be to our great king!

M A L A C H I A S.

CHAP. i. v. 6, 'The son honoreth the father and the servant his master: if then I be a father, where is my honor? And if I be a master, where is my fear, saith the Lord of hosts?' (O great God, who shall honor thee, or fear thee, as much as thou deservest to be honored, and to be feared?) 'v. 8. Offer it to thy prince, if he will be pleased with it, (*your unworthy offering*) or if he will regard thy face saith the Lord of hosts.' (O let us always make our choicest offerings to the Lord: but most especially a heart without blemish, and wholly devoted to his divine love!) 'v. 10, 11. I have no pleasure in you (*the Jewish priests*) saith the Lord of hosts: and I will not receive a gift at your hand. For from the rising of the sun, even to the going down of *the same*, my name is great among the Gentiles: and in every place there is sacrifice, and there is offered to my name a clean offering: for my name is great among the Gentiles: saith the Lord of hosts.' Behold here an illustrious prophecy of the conversion of the Gentiles,

tiles, and of the great Eucharist-Sacrifice, that should be offered up to God amongst them, in all nations.

Chap. ii. v. 5, &c. 'My covenant was with Levi *(the priesthood)* of life and peace: and I gave him fear, and he feared me--the law of truth was in his mouth he walked with me in peace, and in equity, and he turned many away from iniquity.' *(Behold the duty of priests:)* For the lips of the priest shall keep knowledge: and they shall seek the law at his mouth: because he is the Angel of the Lord of hosts. *(Now mark the guilt and punishment of them that transgress.)* v. 8, 9. You have departed out of the way, and made many to stumble at the law *(by giving them scandal)* you have made void the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible, and base before all people: v. 10. Have we not all one father? Hath not one God created us? Why then doth every one of us despise his brother, violating the covenant? Christians, see then you never presume to despise any of your neighbours: lest you violate the covenant of your God.

Chap. iii. v. 1, &c. 'Behold I send my Angel, and he shall prepare the way before my face: and presently the Lord whom you seek, and the Angel of the Testament whom you desire, shall come to his temple. *(Lo here a prophecy of the coming of Christ:)* Behold he cometh, saith the Lord of hosts: and who shall be able to think of the day of his coming? And who shall stand to see him? For he is like a refining fire--and he shall sit refining and cleansing the silver; and he shall purify the sons of Levi *(the priesthood)*--and they shall offer sacrifices to the Lord in justice.--I am the Lord; and I change not? No O Lord thou art always the same: but we are not so; but are too often turning away from thee by sin: wherefore thou adest) --' from the days of your fathers, you have departed from my ordinances, and have not kept them:

return

return to me, and I will return to you, saith the Lord.' O do thou convert us to thee; and we shall then be converted indeed: and let thy divine Son effectually purify us from our sins, by his heavenly grace.

Chap. iv. v. 1, &c. 'The day shall come (of God's judgment) kindled as a furnace: and all the proud and all that do wickedly shall be stubble: it -- shall set them on fire, saith the Lord of hosts, it shall not leave them root nor branch. But unto you that fear my name, the sun of justice shall arise, and health salvation in his wings. -- O let him arise to us and bring our salvation with him. -- Behold I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children.' O hasten his coming, Lord, that the reign of sin may at length have an end; and everlasting justice may succeed and reign for ever.

I. M A C H A B E E S.

CH A P. ii. v. 21. 'God be merciful unto us; *said Matthatias*, it is not profitable for us to forsake the law, and the justices of God -- to go another way. O no Christians, there can be no good, in turning away from God by wilful sin. v. 62. Fear not *then* the words of a sinful man: for his glory is dung and worms: To day he is lifted up, and to morrow he shall not be found: because he is returned into his earth, and his thought is come to nothing. You therefore, my sons, take courage, and behave manfully in the law of God: for by it you shall be glorious.' Yes Christians, God will glorify them that glorify him. 1. *Samuel* ii. v. 30.

Chap. iii. v. 18, &c. 'There is no difference in the sight of the God of heaven, (*said Judas Machabees,*)

beus,) to deliver with a great multitude, or with a small company: for the success of war is not in the multitude of the army, but strength cometh from heaven. -- The Lord himself will overthrow them before our face.' (O Happy confidence in God, joined with a strong faith, what art thou not able to effect? Thou canst even remove mountains. But mark in what manner the people of God at this time prepared themselves for battle.) ' v. 46. They assembled together -- to a place of prayer -- and they fasted that day, and put on haircloth, and put ashes upon their heads -- and they cried with a loud voice towards heaven -- behold the nations are come against us to destroy us: thou knowest what they intend against us. How shall we be able to stand before their face, unless thou, O God, help us? -- And Judas said: Gird yourselves. -- For it is better for us to die in battle than to see the evils of our nation, and of the holy places: Nevertheless as it shall be the will of God in heaven, so be it done.' Oh! that all Christian Soldiers were so well disposed!

Chap. v. v. 60, 61, &c. ' There was a great overthrow of the people, because they did not hearken to Judas. -- But they (*their leaders*) were not of the seed of those men, by whom salvation was brought to Israel.' O 'tis true, as we see by the experience of all ages, that in spiritual enterprizes, for the glory of God, and the conversion and salvation of souls: God does not favor with his blessing, those who are not of the true seed of the church of Christ; or who are disobedient to their lawful superiors.

Chap. vi. v. 11, &c. ' Into what tribulation am I come, said the miserable Antiochus on his death bed, and into what floods of sorrow, wherein now I am; I that was pleasant and beloved in my power. But now I remember the evils that I did in Jerusalem. -- I know therefore that for this cause these evils have found me: and behold I perish with great grief in a foreign

foreign land.' Ah! the dreadful, but too often fruitless remorse, which shall prey upon the wicked, when the sorrows of death shall encompass them, and the perils of hell shall overtake them!

2. M A C H A B E E S.

CHAP. i. v. 24, &c. 'The prayer of Nehemias was after this manner: O Lord God, Creator of all things, dreadful and strong, just and merciful, who alone art the good King, who alone art gracious, who alone art just, and almighty, and eternal, who deliverest Israel from all evil, who didst choose the fathers, and didst sanctify them: Receive the sacrifice for all thy people Israel, and preserve thy own portion, and sanctify it. Gather together our scatered people, deliver them that are slaves to the Gentiles, &c.' Learn Christians, thus to praise your God; and to pray in the like manner for the whole church and people of God.

Chap. ii. v. 19, 20, &c. 'God did not choose the people for the places (*the temples*) sake: but the place for the people's sake: and therefore the place also was made partaker of the evils of the people.' Thus we see that neither the temple of God, nor any holy place whatsoever can be a security to a wicked people, but rather that the place itself in punishment of their wickedness shall be given up to profanation: of which we have often seen most dreadful instances.

Chap. vi. v. 13, &c. 'It is a token of great goodness, when siners are not suffered to go on in their ways for a long time, but are presently punished.' As it is one of the worst of God's judgments to give siners up to a reprobate sense; and to let them prosper in their iniquity; till they have filled up the

measure of their sins, and when they least expect it, are hurried down to the lowest hell.

See in this, and in the following chapter, a most edifying account of the glorious martyrdom of Eleazar, and of the seven brethren.

The End of the Old Testament.



THE
MORALITY
OF THE
BIBLE:

EXTRACTED

From all the canonical Books, both of the
Old and of the NEW TESTAMENT.

For the Use of such pious Christians as desire
to nourish their Souls to eternal Life with
daily meditating on the Word of GOD.

By R. CHALONER, D. D.

*Beatus vir---cujus voluntas est in lege Domini; et in
lege ejus meditabitur die ac nocte. Psalm i. 1, 2.*

Blessed is the man---whose will is in the law of the
Lord; and who shall meditate on his law day and
night.

PART. II.

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And DUBLIN Re-printed, by JAMES BYRN,
For the Proprietor PHILIP BOWES, Bookseller,
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Pill-Lane and the Old-Bridge,

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London: Printed by J. Sturges, in the Strand, at the
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FROM THE
NEW TESTAMENT.

The Gospel of St. MATTHEW.

Chapter III. Verse 7. &c.

‘**W**H^o hath shewed you (*Pharisees and Sadducees*) to flee from the wrath to come? Bring forth therefore fruit worthy of penance: and think not to say within yourselves, we have Abraham for our father. For I tell you that God is able of these stones to raise up children to Abraham. For now the ax is laid at the root of the trees. Every tree therefore that doth not yield good fruit, shall be cut down and cast into the fire, &c.’ (So said *St. John*, when he was sent to prepare the way of the Lord, by preaching penance: O let us attend to this great preacher, and learn the lessons he was sent to teach, if we would be in a proper condition to welcome our Lord at his coming amongst us.) *v. 15. It becometh us to fulfil all justice*, said our Lord to *St. John*. O yes, Christians, it becometh us all to fulfil to the best of our power, Christian justice in all its branches; charity, humility, patience, self-denial, &c. with all the perfection we are able, in all places; and on all occasions; in little matters as well as in great. O enable us, dear Lord, by thy grace, thus to fulfil all justice.

Chap. v. v. 3, &c. Blessed are the poor in spirit (the humble, and they whose spirit is disengaged from all affections to the things of the earth,) *for theirs*

theirs is the kingdom of heaven. Blessed are the meek (who resist all the motions of wrath, and learn to possess their souls in patience,) *for they shall inherit the land* (of the living.) *Blessed are they that mourn* (their long banishment, in the midst of dangers and miseries; and in a penitential spirit, bewail their own and their neighbours sins,) *for they shall be comforted* (by the holy Spirit the comforter.) *Blessed are they that hunger and thirst after justice*, (and holiness, by ardent desires, and by continually seeking and praying for it, with all the fervor of their soul,) *for they shall have their fill of it. Blessed are the merciful*, (who diligently exercise the works of mercy and charity, in favor of their neighbours,) *for they shall obtain mercy from God. Blessed are the clean of heart*, (the upright and single hearted, who seek our Lord with purity of intention and affection, without any double dealing, or self-seeking) *for they shall see God*, (and be happily united to him.) *Blessed are the peace-makers*, (who keep themselves in peace with God, with their neighbours, and with their own souls; and seek as much as is in them, to bring all others to this happy peace,) *for they shall be called* (and shall be) *the children of God*: (bearing a true resemblance with their heavenly father, the Prince of peace.) *Blessed are they that suffer persecution for justice sake*, (afflicted by the world, the flesh, and the devil, because they will not forsake the ways of virtue and truth; or conform themselves to the broad road that leads to perdition: such sufferings as these entitle Christians to eternal joys.) *for theirs is the kingdom of heaven.* (See here, my soul, in these eight beatitudes the true paths of solid christian virtue, which alone can bring thee to be happy, either here or hereafter.) v. 13. *You are the salt of the earth*, (says our Lord to his disciples, and in them to all his ministers,) *but if the salt lose its savour*, (with which it should season all things,) 'wherewith shall itself be seasoned? It is no more

more good for any thing, but to be cast out, and trodden under the feet of men.' (Accordingly, we see that wicked priests become the outcast and the contempt of the people.) 'You are *by your office, and ought to be by your preaching, and by your lives* the light of the world, *like* a city seated on a mountain, or a candle set upon a candlestick, that it may shine to all that are in the house. So let your light *then* shine before men, that they may see your good works and glorify your father who is in heaven. v. 20. Except your justice abound more than that of the Scribes and of the Pharisees (*by being more solid and more internal.*) You shall not enter into the kingdom of heaven. v. 22. I say to you that whosoever is angry with his brother shall be in danger of the judgment (*of God.*) v. 23. If then thou art offering thy gift at (*God's*) altar, and there rememberest that thy brother hath any thing against thee: leave there thy offering before the altar: and go first to be reconciled to thy brother, and then come and offer thy gift. Be at agreement with thy adversary betimes, whilst thou art in the way with him (*in this journey we are all making towards our great judge,*) lest (*otherwise this thy disagreement with*) thy adversary deliver thee up into the hands of the judge, -- and thou be cast into a dreadful prison. Amen (*in truth*) I say to thee thou shalt not go forth from thence till thou repay the last farthing. (*And with regard to adultery, and the lust of the flesh.*) v. 28. I say unto you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart.' And with regard to removing the occasions of the sins of this kind, how dear or necessary soever they may seem to us, our Lord adds, that if our *right eye, or right hand, give scandal or occasion of sin to us, we must part with them, rather than lose our souls.* 'He adds, v. 34. I say to you not to swear at all (*viz. in your common discourse, or otherwise than in truth, in* judgment

judgment, and in justice.) But let your speech be yea yea; no, no; and that which is over and above these is of evil. And v. 39. I say to you not to resist evil (*by the way of returning it by revenge.*) But v. 42. Give to him that asketh of thee (*in the way of charity*) and from him that would borrow of thee turn not away. And v. 44. I say to you, love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you: That you may be (*true and worthy*) children of your Father who is in heaven, who maketh his sun to rise upon the good and the bad.-- For if you love them that love you, what reward shall you have; do not even the publicans this?-- Be you therefore perfect, as also your heavenly father is perfect.' Lord let the practice of our lives be ever conformable to all these thy heavenly lessons.

Chap. vi. v. 1, &c. 'Take heed that you do not your justice *your good works* before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven. Therefore when thou doest an alms-deed, let not thy left hand know what thy right hand doth: that thy alms may be in secret, and thy Father who seeth *what is done* in secret will repay thee *openly*.' See in the following verses the like prescriptions with regard to prayer, and fasting: And here comes in that admirable prayer, v. 9, 10. in which our Lord in seven short petitions has included all things, that we should pray for. Viz. 1. The greater glory of God's name. 2. The propagation of his kingdom through all nations, and all hearts. 3. The perfect accomplishment of his will in all, and by all. 4. The gift of all that is necessary for us; especially of the bread of life for our souls. 5. The forgiveness of all our sins. 6. The preserving us from falling any more into sin. 7. The delivering us from the power of the evil one, and from all harm. 'He adds. v. 14, 15, &c. If you will forgive men their offence

offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive you your offences. -- Lay not up to yourselves treasures on earth, where the rust and the moth consume; and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust nor the moth doth consume; and where thieves do not break through, nor steal; for where thy treasure is, there is thy heart also.' (Christians, our true treasure is our God, our sovereign good. O let our hearts then be always with him.) ' v. 22. If thy eye be single, thy whole body shall be lightsome: but if thy eye be evil thy whole body shall be darksome.' O beware then, my soul, of letting the eye of thy intention be corrupted by any sinister view, in thy good actions. v. 24, &c. *No man can serve two masters*, who have opposite claims and pretensions. -- *you cannot serve both God and Mammon* by coveting and loving the riches of this world. *Therefore I say to you be not solicitous*, anxiously careful even for the necessities of life: for he that has given you your life and being; and who bountifully provides even for the meanest of his creatures, will not forget you: and what will all your solicitude avail, without his blessing. ' v. 33. Seek ye therefore first the kingdom of God *even his reign in your soul* and his justice: and all these things shall be added unto you. Be not therefore solicitous for to-morrow: for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.' Each day brings its cares and crosses: there is no need of anticipating them: God will help you through them, when they come. Do but cast your care upon him, and put your whole trust in him.

Chap. vii. v. 1, &c. ' Judge not, that you may not be judged: for with what judgment you judge, you shall be judged, and with what measure you mete, it shall be measured to you again. And why seekest thou
the

the mote, that is in thy brother's eye, and seeest not the beam, that is in thy own eye, &c.' (O deliver us Lord, from this unhappy self-love, so clear-sighted, in discerning the faults of others, and so blind with regard to our own; and do thou rectify all our judgments by charity and humility. v. 6. *Give not that which is holy to dogs*, by exposing sacred things to be profaned by the ungodly; or the divine truths to scoffers and blasphemers. ' v. 7. &c. Ask *fervently* and it shall be given you: seek *diligently* and you shall find: knock *earnestly* and it shall be opened to you. -- For if you being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to them that ask him.' O grant us, Lord, this lively faith, and confidence in thy power, goodness, and truth; and teach us to be quite in earnest in our prayers; and nothing shall be wanting to our souls. ' v. 12. All things whatsoever you would that men should do to you; do you also to them, for this is the law, and the prophets.' Yea, this is the eternal law written from the beginning in the heart of man. ' v. 13. 14. Enter ye in at the narrow gate, for wide is the gate, and broad is the way that leads to destruction, and many there be who go in thereat. O how narrow is the gate, and strait is the way that leads to life and few there be that find it!' Keep off then, my soul, from the broad road of the children of this *Babel* of the world, and all their ways of gratifying their pride, covetousness, passion or lust; and enter into the narrow way of humility, charity, patience and self-denial; and thou shalt find rest, and life eternal. ' v. 15, &c. Beware of false prophets, who come to you in sheeps clothing: but inwardly they are ravening wolves: By their fruits you shall know them -- A good tree cannot bring forth evil fruit: neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and

and shall be cast into the fire,' Wo to them then that pretend to *faith*, and bring not forth the good fruit of *works* answerable to *faith*. ' For v. 21. not every one that *saith* to me Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father, who is in heaven, he shall enter into the kingdom of heaven.' So that *faith*, though it were strong enough to work miracles, or even to move mountains, will bring no man to heaven, without a good life, which consists in doing the will of God, and keeping his commandments. Hence our Lord, *in that day*, when he shall come to judge every man according to his works, shall send away, many believers and workers of miracles, whose lives and actions have been evil; *professing unto them I never knew you: depart from me ye that work iniquity.* v. 22 23.

Chap. x. v. 16, &c. ' Behold I send you *said our Lord to his disciples*, after giving them his *mission and power*, as sheep in the midst of wolves: Be ye therefore wise as serpents, and harmless as doves. But beware of men, for they will deliver you up, -- and you shall be hated by all men for my name's sake. But he that shall persevere unto the end, he shall be saved. The disciple is not above his master, nor the servant above his lord, &c. Therefore fear them not: for nothing is covered that shall not be revealed nor hidden, that shall not be known. That which I tell you in the dark, speak ye in the light. -- And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him, that can destroy both soul and body into hell. Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father. Yea and the very hairs of your head are all numbered. Fear not therefore: better are you than many sparrows. Every one that shall confess me before men; I will also confess him, before my father, who is in heaven:

But he that shall deny me before men, I will also deny him, before my Father who is in heaven -- A man's enemies shall be they of his own household. He that loveth father or mother more than me, is not worthy of me, and he that loveth son or daughter more than me, is not worthy of me, and he that taketh not up his cross, and followeth after me, is not worthy of me. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet, -- and whosoever shall give to drink to one of these little ones, a cup of cold water only, in the name of a disciple, Amen, I say to you, he shall not lose his reward.' O let us all attend to these heavenly instructions, lay them up in our hearts, and conform to them in practice, and we shall be disciples indeed, of this heavenly master, and shall not need to fear any thing that the earth, or hell can do against us.

Chap. xi. v. 12, &c. The kingdom of heaven suffereth violence; and the violent bear it away. See then my soul, thou use violence, if thou wouldst secure heaven to thyself: O be quite in earnest in fighting for it! 'I give thanks to thee, O Father, Lord of heaven and earth; because thou hast hid these things (*the great christian truths*) from the wise and the knowing, and hast revealed them to little ones: Yea Father, for so it hath seemed good in thy sight, (*O blessed be his name!*) -- All things are delivered to me by my Father.-- Come to me all you that labor, and are heavy laden, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek and humble of heart: and you shall find rest to your souls. For my yoke is sweet, and my burden is light.' O sweet invitation! O give us grace, dear Lord, duly to correspond with it.

Chap. xii. v. 34, &c. 'Out of the abundance of the heart, the mouth speaketh. A good man out of

a good treasure bringeth forth good things, &c. But, I say unto you that every idle word that men shall speak, they shall render an account for it, in the day of judgment. For by thy words thou shalt be justified; and by thy words thou shalt be condemned." (Lord, do thou set a guard upon my mouth, that I may never offend in words: and purify thou my heart by the fire of thy charity: for from the heart, as from the source, both good and evil proceed.) 'v. 43. &c. When an unclean spirit is gone out of a man &c. he findeth no rest. Then he saith, I will return into my house, from whence I came out. And coming he findeth it empty. -- Then he goeth and taketh with him seven other spirits worse than himself, and they enter in and dwell there, and the last state of that man is made worse than the first.' O the dreadful case of relapsing sinners! Sweet Jesus preserve us from ever being so miserable! See Chap. xiii. the edifying parables of the sower, &c.

Chap. xvi. v. 16, &c. Simon Peter, answered and said: 'Thou art the Christ the Son of the living God. And Jesus answering said to him: Blessed art thou Simon Barjona -- And I say to thee that thou art Peter (Cephas *stone or rock*,) and upon this rock I will build my church: and the gates of hell shall not prevail against it. And to thee will I give the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, shall be bound also in heaven: and whatsoever thou shalt loose upon earth, shall be loosed also in heaven.' (O bless thy Lord, my soul, for having thus established his Church, and secured it against the *powers of hell*: Bless him for having made thee a member of this church, and given for thy benefit, this ample power and commission to the chief pastors of it. But observe also what he expects of thee, and of all that would be worthy members of his church.) 'v. 24, &c. If any man will come after me, let him deny himself, and take up his cross,

and follow me. For he that will save his life, shall lose it: and he that shall lose his life for my sake shall find it. For what doth it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? For the son of man shall come in the glory of his Father, with his Angels: and then will he render to every man according to his works.' O my soul, let us ever remember these great truths.

Chap. xviii. v. 3, &c. 'Unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself like this little child, he is the greater in the kingdom of heaven. (*Lord teach us this blessed humility.*) He that shall receive one such little child in my name, receiveth me.' (O happy they that thus receive Christ, or contribute to the bringing up any of these little ones for Christ.) But wo to him *that shall give scandal to one of these little ones*, (or shall cause any one of them to fall from the grace of Christ.) And *wo to the world by reason of the scandals* (that are so common in it, to the damnation of innumerable souls.) 'And wo to that man, (*whosoever be he,*) by whom scandal cometh. v. 10. Take heed that ye despise not one of these little ones: for I say to you that their Angels in heaven always see the face of my father who is in heaven.' (O the goodness of our God in appointing his heavenly courtiers to be our guardians!) v. 11. *The Son of man is come to save that which was lost.* O blessed be this good shepherd, who has come down from heaven to seek the sheep that was gone astray, and having found it, rejoiceth over it, and inviteth all heaven and earth to rejoice with him! 'v. 15, &c. If thy brother shall offend against thee, go and rebuke him (*in order to reclaim him from his sin by fraternal correction*) between thee and him alone: If he shall hear thee, thou shalt gain thy brother (*thou shalt win him to God and*
save

save his soul.) But if he will not hear thee, take with thee one or two more. — And if he will not hear them tell the church: and if he will not hear the church, let him be to thee as the heathen and the publican. (O deliver us Lord, from being ever so proud and presumptuous; or so obstinate in evil as to refuse to hear and obey thy church.) For if v. 20. *where two or three are assembled in thy name* (by thy authority, and in the unity of thy church) *thou art always in the midst of them*; how much more in the general assemblies of the church! See also in the latter part of this chapter, in what manner we are to be treated by our great king, if we don't every one of us *forgive* our neighbours their offences, *from our hearts*.

Chap. xix. v. 17, &c. 'If thou wilt enter into life, keep the commandments. — If thou wilt be perfect, go sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come follow me. — Every one that hath left house — or lands for my name's sake, shall receive an hundred fold *(even here)* and shall possess life everlasting.' O the happy bargain indeed to give so little and to receive so much! But how unhappy are those worldly rich, who by setting their affection upon their temporal possessions, are so incumbered with them as not to be able to enter in by the narrow gate that leads to eternal life?

Chap. xxii. v. 2, &c. Learn the necessity of duly corresponding with the divine calls, from the parable of the *marriage feast* to which we are all invited, and which is concluded with that terrible sentence, pronounced against the abusers of God's graces and calls: 'Many are called, but few are chosen. v. 21. Render to Cæsar, the things that are Cæsar's; and to God the things that are God's.' (Admire the excellence of the Christian religion; in maintaining every man in his just rights; and rendering to all men their dues: But then its principal excellence is that it tends

to unite us all, in such manner, with one another, by justice and charity, as to bring us all to an eternal union with our God. Hence our Lord adds. 'v. 37, &c. Thou shalt love the Lord thy God, with thy whole heart, with thy whole soul, and with thy whole mind; this is the greatest and the first commandment: And the second is like to this. Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law, and the prophets!' Enable us Lord by thy grace to keep those two great commandments; that so we may fulfil thy whole heavenly law.

Chap. xxiii. v. 12, &c. 'Whosoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted.' (O how often is this virtue of humility inculcated by our great Master? Learn O my soul, the necessity of the practice of it, if thou expectest to be happy for ever.) 'v. 37. O Jerusalem, Jerusalem--how often would I have gathered together thy children, as the hen gathereth her chickens under her wings, and thou wouldest not?' O how pathetically is here expressed the loving kindness of our Redeemer, with which he seeks after poor sinners; and their unhaply obstinacy in resisting his repeated graces! O my soul take heed that this may never be thy case.

Chap. xxv. v. 3. &c. *The five foolish virgins having taken their lamps* (to meet the bridegroom) *did not take oil with them.* O keep us Lord, from being of the number of those foolish ones, who whilst they profess to go forth to meet thee with the lamp of Christian faith, take no care to furnish themselves with the oil of *good works* and Christian charity. But let us see where this is like to end. The bridegroom comes, when least expected; and when their lamps are extinguished: And the wise virgins being admitted into his nuptial feast, *the door is eternally shut* against the rest: v. 10. and the great bridegroom sends them away,

away, with *I know you not.* O Christians *watch ye therefore, because ye know not the day nor the hour.* v. 13. In the mean time, take good care to lay out to the best advantage the talents with which your Lord has entrusted you; (v. 15, &c.) and of which he will one day demand a strict account: rewarding his *good and faithful servants* with eternal joys, and condemning him that hath buried his talent in the earth, *to be cast out into the exterior darkness.* v. 30. Where *there shall be weeping and gnashing of teeth.* Mark also in the conclusion of this chapter the process of the last judgment: when all nations being assembled before the Son of man; and the sheep set on his right hand, and the goats on his left; '*the great King shall say to them that shall be on his right hand.* v. 34, &c. Come ye blessed of my Father -- take possession of the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat. -- *Amen* I say to you, as long as you did it to one of these my least brethren, you did it to me.' (O infinite goodness of our Lord! O blessed charity! How amply shall thou be rewarded, for eternal years.) But hear what this great King shall say to them that shall be on his left hand: v. 41, &c. *Depart from me you cursed into everlasting fire* (O dreadful eternity) *which was prepared* (not for you) *but for the devil and his angels* (whose service you have preferred, for the sake of wordly vanities and carnal pleasures, before the love and service of your God; and therefore shall now share with them in never ending torments.) *For I was hungry and you gave me not to eat,* &c. See Christians how vain it is to flatter ourselves with expectation of salvation, through *faith alone*: whereas it is evident here, that our eternal lot is to be decided by our works.

Chap. xxvi. v. 26, &c. 'Whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said: Take ye and eat: This

This is my body, And taking the chalice, he gave thanks, and gave to them, saying. -- This is my blood of the New Testament (*the new covenant of truth and life eternal*) which shall be shed for many unto the remission of sins.' O my soul embrace thy Lord giving himself to thee in these sacred mysteries. O see how he gives himself to thee without reserve: Give thyself up then wholly to him. Embrace his new covenant of life and love: and suffer not any proud or distrustful thought to arise in thee against his word and truth. What can he think too much to do for thee who has given his life for thee? Say not then with the unbelieving Jews; how can this man give us his flesh to eat? Remember his power and his goodness are equally infinite. Say not with their fore-fathers (Psalm 77.) *Can God furnish us with such a table as this in the wilderness of this world: Although he struck the Rock* (Christ his Son in his passion and death) *and the waters* (of his sacred blood) *gushed out, and the streams overflowed: can he also give bread* (the bread of life, for our food is an admirable sacrament) *and provide such a table as this for his people?* Yes my soul, he that has done the one, is certainly both able, and willing to do the other, by his infinite charity.

v. 41. 'Watch ye and pray, that you may not enter into temptation: the spirit indeed is willing, but the flesh is weak.' O let us observe these last prescriptions of our suffering Saviour, as our best security against the time of temptation. (See in this and the following chapter, the history of the passion of our Lord.)

Chap. xxviii. v. 18, &c. 'And Jesus coming (to his disciples after his Resurrection) spoke to them saying: All power is given to me, in heaven and on earth. Go ye therefore and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you.
And

And behold I am with you all days, even to the consummation of the world.' See here, Christians the power, commission and authority, which our Lord at his ascension, was pleased to impart to his disciples, and to their successors, the pastors of his holy, catholic and apostolic church. He had received *all power in heaven and earth* from his Father; and in virtue of this power, he *sends them, even as his Father sent him* (St. John xx, v. 21.) with a most ample commission, to execute all the branches of the pastoral office, in teaching, administering the sacraments, blessing in his name, absolving penitents, offering his sacrifice, &c. as his vicegerents: a commission, which as we here see is extended to *all nations*, to *all days*, and to all truths. And in the execution of it he promises them, his powerful presence, and his effectual assistance, till time itself shall end. O bless then his infinite goodness: for from this source all our spiritual good is derived; through the chanel of a perpetual succession of these his commissioners in the communion of his true church.

St. M A R K.

CHAP. iii. v. 34, 35, &c. 'Behold my mother and my brethren. For whosoever shall do the will of God the same is my brother, and my sister, and my mother.' O Christians, let us all aspire after being thus nearly and happily related to the Son of God: by ever doing and loving the holy will of his heavenly Father.

Chap. viii. v. 38, 39, &c. 'Whosoever shall be ashamed of me, and of my words (*the maxims and truths of the Christian religion*) in this adulterous and sinful generation (*of the children of this wicked world*) the son of man also will be ashamed of him, when he shall

shall come in the glory of his Father, with the holy Angels.' Ah Christians how miserable must we be if the Son of God be ashamed of us at the last day! O let us never then be ashamed of him, or of his doctrine: or of serving and obeying him.

Chap. ix. v. 6, &c. 'A voice came out of the cloud (*at the time of our Lord's transfiguration*) saying: this is my most beloved Son: hear ye him.' Yes Christians, this is our profession: this is our duty; this is our perfection: this is our hapiness, to hear, and to obey the Son of God. O let us hear what he teaches us in the conclusion of this chapter. 'v. 34. If any man, *says he*, desire to be first, he shall be the last of all, and the minister of all. v. 41, &c. And whosoever shall scandalize one of these little ones that believe in me; it were better for him that a mill-stone should be hanged about his neck: and he were cast into the sea. And if thy hand scandalize thee, (*cause thee to offend*) cut it off: it is beter for thee to enter into life maimed, than having two hands to go into hell, into unquenchable fire: where their worm dieth not, and their fire is not extinguished. (*O dreadful eternity!*) And if thine eye (*the person or thing which is as dear or necessary to thee as thy very eye*) scandalize thee (*by being to thee the immediate occasion of mortal sin*) pluck it out: It is better for thee with one eye to enter into the kingdom of God; than having two eyes to be cast into the hell of fire; where their worm dieth not, and the fire is not extinguished. For every one there shall be salted with fire, (*as the eternal victim of God's avenging justice; as by the ordinance of the law every victim was salted with salt.*) O preserve us Lord from this extremity of endless misery: keeping us, from either giving scandal to any one, or receiving scandal from any one, to the loss of our own souls. Grant that for our *preservative* from so great an evil, we may have always with us the *salt* of true wisdom, and Christian prudence; and thy true peace amongst us. v. 49.

Chap.

Chap. x. v. 14, 15, &c. ‘Suffer little children to come to me, and forbid them not: for of such is the kingdom of God. Amen, I say to you, whosoever shall not receive the kingdom of God (*with innocence, simplicity and humility,*) as a little child, shall not enter into it.’ O Christians let us all strive to be of the number of these little children. O ’tis thy grace, O Lord, alone can make us such.

Chap. xi. v. 22, 23, &c. ‘Have the faith of God (*that is, a strong and perfect faith.*) Amen, I say to you: that whosoever shall say to this mountain: Be thou removed, and cast into the sea: and shall not stagger in his heart, but believe, that whatsoever he saith shall be done; it shall be done unto him. Therefore I say unto you, all things whatsoever you ask when ye pray; believe that you shall receive, and they shall come unto you.’ (O where is this *Faith of God*, by which the Ancients wrought so many wonders, in their lives, and by their prayers, to be found now in this unbelieving degenerate age? *The Truth of the Lord remains for ever*: But we alas have not that strong and perfect *Faith* as the Saints had: and are too often wanting in *charity* for one another. For mark what follows. ‘v. 25. When you shall stand to pray: forgive, if you have ought against any man; that your Father also who is in heaven may forgive you your sins. But if you will not forgive, neither will your Father that is in heaven forgive you your sins.’ See my soul thou never forget this great duty of mercy and charity.

Chap. xii. v. 29, 30, &c. ‘The first commandment of all, *said our Lord*, is, Hear O Israel: The Lord thy God is one God. And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment. And the second is like to it. Thou shalt love thy neighbour as thyself. (*O do this my soul and thou shalt live.*)

live.) v. 41, &c. *Jesus* beheld how the people cast in money into the treasury, and many that were rich cast in much: and there came a certain poor widow, and she cast in two mites, which make a farthing: and calling his disciples together he saith to them: Amen, I say to you this poor widow hath cast in more than all they--for all they did cast in of their abundance: but she of her want cast in all she had even her whole living' She gave her all, and with a good heart: and this was accepted of: we are poor, my soul, in all good; yea poorer than we can possibly apprehend, by reason of our sins. God expects that we should offer some thing in his temple: we have nothing to offer him of our stock, but this poor heart of ours, which is scarce worth a mite: O let us cast this at least into his treasury, by the hands of *Jesus Christ*, and in union with his oblation; and it will be accepted of. But let us leave it there, and never take it out any more.

Chap. xiii. v. 33, &c. 'Take ye heed, watch and pray. For ye know not when the time is--watch you therefore for ye know not (*the day nor the hour*) when the Lord of the house cometh--lest coming on a sudden he find you sleeping (*in death.*) And what I say to you, I say to all: watch. Blessed be his infinite goodness, who desiring to find us at his coming, in a proper condition to go along with him into his heavenly kingdom, so frequently inculcates the necessity of our always watching, lest we be surprized, and lose our souls eternally: O let us never forget this precept. See the history of the Passion of our Lord, *CHAP. xiv. and xv.*

St. L U K E.

CHAP. i. v. 46, &c. See the *Magnificat* or Canticle of the *Blessed Virgin*, full of admirable sentiments of gratitude, praise, and love, joined with a most profound humility: and v. 68, &c. the *Benedictus* or Canticle of *Zachary*, upon occasion of the birth of *St. John Baptist*, blessing God for the visiting his people, by sending us a Redeemer: to deliver us from the band of our enemies, satan and sin, and to enable us by his grace to serve him, in holiness, and to walk in justice before him all the days of our lives.

Chap. ii. v. 10, &c. 'Behold I bring you good tidings of great joy, said the Angel to the shepherds.' for this day a Saviour is born to you.' (Happy tidings for us all! O embrace, my soul thy new born Saviour, thy great deliverer.) 'And this shall be a sign to you, you shall find the infant wrapped in swaddling clothes, and laid in a manger.' (Wonderful sign of poverty and humility, by which we are to find the Lord of Glory!) Oh *there was no room for him in the inn.* v. 7. (Christians make room for him in your hearts: Purity, humility and charity, will invite him thither.) 'v. 14. Glory to God in the highest: and on earth peace to men of good will.' O how is here verified in this mystery that of the Psalmist (Psalm 84.) 'Mercy and truth have met each other, justice and peace have kissed: Truth is sprung out of the earth: and justice hath looked down from heaven.' (How truly hath the glory of God, and our peace been wrought by this God-man born into this world for us!) 'v. 29. Now thou dost dismiss thy servant, O Lord, according to thy word in peace: because mine eyes have seen thy salvation, &c.' (See the happy dispositions of a soul, which having found Christ, seeks nothing else in this world: O my soul, that we were

thus disengaged from all earthly affections !) v. 49. *Did you not know that I must be about my Father's business ?* (said our Lord to his parents when they found him in the temple. We are all sent hither about the business of our great Father : and properly speaking we have nothing else to do in this world. But ah ! how seldom are we thus happily employed ? Alas is not this business, for which we came hither yet to be begun ?) ' v. 51. And he went down with them --- and was subject to them.' O astonishing example of obedience and humility ! O the perfection, with which our great master exercised himself, in the little daily actions of his private life, and in working with his reputed father ! Let us learn to imitate him. Let us with Mary *keep all these words in our heart* ; by making them the subject of our meditation : But let us also strive to *advance with Jesus ; as in age so also in wisdom and grace, before God and man.* v. 52. We must never stand still in this our mortal race.

Chap. vi. v. 22. Blessed are ye poor : for yours is the kingdom of God : if being poor in effect, you are poor also in affection. v. 24. *But wo to you that are rich* (whose heart is set upon your wordly possessions ; and who seek your happiness in them) *because you have your consolation in this world.* v. 25, &c. *Wo to you that are filled* (indulging your appetite in sensual pleasures) *for you shall hunger* (eternally oppressed with miserable want.) ' *Wo to you that now laugh, for you shall mourn and weep. Wo to you when men shall bless you (praise and extol you) for so did their fathers to the false prophets,*' (who flattered their pride, and gratified them by indulging them in their evil ways.) v. 27. *Love your enemies : do good to them that hate you, &c.* v. 36, 37, &c. Be you merciful -- as your Father also is merciful. Judge not and you shall not be judged. -- Forgive and you shall be forgiven. Give, and it shall be given to you : good measure ; and pressed down, and shaken together, and running

ing over; shall they give into your bosom.' O let all these lessons be laid up in our hearts.

Chap. vii. v. 47, &c. Many sins are forgiven her (the penitent sinner) because she hath loved much. O give us, Lord, this penitential spirit, influenced with a strong love; and all shall be made clean for us.

Chap. ix. v. 55, &c. You know not of what spirit you are, said our Lord to the sons of Zebedee, who proposed the caling down fire upon the Samaritans, *the Son of man came not to destroy souls, but to save.* (The spirit of the true disciples of Christ, like that of their master, must be ever meek, humble and charitable.) 'v. 58. The foxes have holes, and the birds of the air nests: but the son of man hath not where to lay his head.' ('Tis not then here, but hereafter, that we are to seek for an establishment by following Christ. If we are poor here, we are more like our heavenly master.) 'v. 60. Let the dead (*worldlings dead to the concerns of eternity*) bury their dead: but go thou and preach the kingdom of God (*unto life eternal.*) For v. 62. No man putting his hand to the plough, and looking back (*to the world*) is fit for the Kingdom of God.' O remember this all you that are caled to religion, or to the ministry of the church.

Chap. x. v. 2. 'The harvest indeed is great, said our Lord to his disciples, but the laborers are few: Pray ye therefore the Lord of the harvest, that he send laborers into his harvest.' (Yes Christians, let this be your prayer: Good laborers in God's field were never more wanted than now.) 'v. 5. 6. Into whatsoever house you enter, first say: Peace be to this house: and if the child of peace be there, your peace shall rest upon him: But if not, it shall return to you.' (But wo to them that refuse to receive the Angels of peace, the messengers of Christ! And wo again to them, who, like *Corozain* and *Bethsaida*, stand out against his pressing calls and graces:) v. 14. *For it shall be more tolerable for Sodom and Gomorrha in*

the day of judgment, than for these obstinate *rebels to the light* and grace of God. v. 16. *He that beareth you*, saith the Lord to his disciples, *beareth me*: ‘and he that despiseth you despiseth me: *and he that despiseth me*, despiseth him that sent me.’ (See here, my soul, how enormous is the guilt of obstinately refusing to hear and obey the pastors of Christ’s church: ’Tis nothing less than despising God himself.) ‘v. 18, 19. I saw satan (*the king of pride*) like lightning falling from heaven, *said our Lord*, Behold I have given you power to tread upon serpents, &c. But yet rejoice not in this, that spirits are subject to you: but rejoice in this, that your names are written in heaven’ (enrolled there, in the book of life, by charity, obedience and humility: O this is a subject of joy indeed!) v. 23. *Blessed are the eyes which see the things that you see*, &c. (Yea blessed if they duly correspond with these happy opportunities of learning all that is good from the Son of God himself: and may not we also be equally blessed, if in like manner we correspond with his word, and with his grace.) Learn, Christians, from the remaining part of the chapter, v. 25, 27, &c. what you must do in order to secure to your souls *eternal life*. O nothing else but *to love your God with your whole heart*, &c. *and to love your neighbour as yourself*. Learn also from the parable of the charitable Samaritan here recorded, in what manner you are to exercise this love to your neighbour: and as your Lord tells you: *Go and do thou in like manner*. Hear also what follows. v. 38. *Jesus entered into a certain town, and a certain woman named Martha received him into her house*. O how happy in receiving and entertaining such a guest! Do thou my soul invite him into thy interior, and entertain him there, and thou shalt also be happy: imitate here *Mary the sister of Martha who sitting down at the Lord’s feet gave ear to his words*. v. 39. And hear what the Lord tells Martha, who in the hurry of her business, wanted her

her. *sister to help her* v. 41. 'Martha, Martha thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.' O my soul, see thou always choose this *one necessary thing*: And if thy calling engage thee in the functions of Martha, sanctify them by refering them by purity of intention to the service of our Lord; and call in Mary to thy assistance by a spirit of recollection and frequent aspirations to God.

Chap. xi. v. 5, &c. 'Which of you shall have a friend, and shall go to him at midnight, and shall say to him: friend, lend me three loaves-- If he shall continue knocking; I say to you, although he will not rise and give him, because he is his friend: yet because of his importunity, he will rise, and give him as many as he needeth. And I say to you, ask, and it shall be given to you, &c.' (O how much is this pious *importunity* in prayer, recommended to us by our great master; who has no need of us, nor of our prayers; but being desirous of our welfare, through pure love, thus earnestly preses us to pray; because prayer, by his divine appointment, is the channel, through which, mercy, grace and salvation must come to our souls.) v. 23. *He that is not with me, is against me, and he that gathereth not with me, scattereth.* (Let me O Lord be always with thee; that I may gather with thee, unto eternal life!) v. 28. *Blessed are they who bear the word of God, and keep it.* (For they that bear it, and keep it not, hear it to their greater condemnation.) v. 41. *Give alms* (liberally, and with a pure intention of mercy and charity) *and behold all things are clean unto you*: For there is nothing will contribute more to the purifying the soul from sin, than alms-deeds accompanied with charity, humility, and a penitential spirit.)

Chap. xii. v. 1, &c. *Beware of the leaven of the Pharisees, which is hypocrisy,* (and dissimulation in

what relates to the things of God, and of the soul : for this leaven will corrupt all you do ; and not only rob you of your heavenly reward, but condemn you to hell.) ‘ v. 15. Take heed, and beware of all covetousness : for a man’s life doth not consist in the abundance of things which he possesseth.’ (A moderate competency, yea, a very little sufficeth for life ; and for hapiness too, if we will but be content : whereas the greatest abundance will not suffice to satisfy a covetous soul.) And even when the worldly rich flatters himself saying, ‘ v. 19. *my soul thou hast much goods laid up for many years ; take thy rest, eat, drink and be merry ; be is liable to that sentence here recorded.* v. 20. But God said to him : thou fool, this night do they require thy soul of thee : and whose shall those things be which thou hast provided ? -- So is he that storeth up to himself, and is not rich towards God. v. 32, &c. Fear not little flock,’ (ye true children of God, poor and humble, and few in number, compared with the multitude of the children of the world) *for it hath pleased your Father who is in heaven, in his infinite goodness and love, to give you a kingdom, (heavenly and eternal.) Sell then what you possess, and give alms, (be willing to part with your temporal possessions to purchase an everlasting inheritance,) ‘ make to yourselves bags which grow not old ; a treasure in heaven which faileth not, where no thief cometh near : nor moth consumeth. For where your treasure is, there will your heart be also.’ (O be thou always my treasure, dear Lord, and draw my heart up to thee.)* v. 35. Let your loins *be ever girt, (by a restraint of your passions and lusts) and hold burning lights in your hands, (edifying your neighbours by the brightness of your virtues and good works,) and be you yourselves like to men, who wait for their lord, when he shall return from the wedding, that when he cometh and knocketh, they may immediately open to him. Blessed are those servants, whom the Lord, when he cometh*

cometh shall find watching (*prepared for his coming, and ready to welcome him. O how great shall be their reward!*) for Amen, in truth, I say to you: He will gird himself, and make them sit down to meat, and passing he will minister to them.' (O who can conceive the least part of that happiness signified by the Lord himself in ministering, in an eternal banquet, to his faithful servants, whom he shall find watching!) 'v. 39, &c. But this know ye, that if the household-er did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be you then also ready: for at what hour you think not the son of man will come.' (O give us thy grace O Lord, that we may be always ready.) 'v. 47, &c. That servant who knew the will of his Lord, and prepared not himself; and did not according to his will, shall be beaten with many stripes. But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more (*Christians be ever-mindful of these truths.*) v. 49. I am come to send fire on the earth (*even the sacred flames of divine love,*) and what will I but that it be kindled.' (Yea, Lord let it be kindled in all nations, and in all hearts. Let my poor soul at least be ever laid on thy altar to be made a holocaust there in the flames of thy love!) v. 50. *I have a baptism, (of blood, and a variety of inexpressible sufferings) wherewith I am to be baptized, (for the love of you, and for your redemption from endless miseries,) and how am I straitened until it be accomplished.* O boundless love! O infinite goodness!

Chap. xiii. v. 2, 3. *Think you, said our Lord, that these Galileans, (whose blood Pilate had mingled with their sacrifices,) were sinners above all the men of Galilee, because they suffered such things? No I say unto you: but except you do penance, (turning away from*

from your sins by hearty repentance, and being converted to the love, service and obedience of God) *you shall all likewise perish.* (Yea, without this penitence and conversion, you shall all incur a second and everlasting death. O let all the sinners of the earth give ear to the son of God: You have here your choice: Penitence and conversion to God from your sins, or else to perish everlastingly.) Christians, take care also that you be not like the barren *fig-tree*, v. 6, 7. of which the Lord complains: ‘Behold for these three years I come, seeking fruit on this fig-tree, and I find none. Cut it down therefore: why cumbereth it the ground?’ (Alas! my soul, what fruit hast thou hitherto brought forth, for so many years that the Lord hath visited thee? O blessed be his patience, which has born with us so long! O let us now at least begin to be in earnest. Let us be no longer like the crooked woman, here mentioned v. 11, &c. whom satan for the space of eighteen years had in such a manner bowed down to the earth, as to keep her from ever looking up to heaven. Ah! how common is this case amongst Christians, to be ever bowed down to this miserable earth, instead of looking up to heaven! O dear Lord, let it be the glory of thy power and of thy mercy, to loose us all from this unhapy bond, and to erect and direct our souls to thee.) v. 24. *Strive to enter by the narrow gate*, saith the Lord (even by the gate of self-denial and mortification of all disorderly affections and passions.) *For many I say to you, shall seek (shall use some weak endeavours) to enter, and shall not be able,* (for want of being quite in earnest in this greatest of all concerns.)

Chap. xiv. v. 8, 10, &c. ‘When thou art invited (*to a feast*) go sit down in the lowest place: then when he who invited thee cometh, he may say to thee, friend go up higher. -- Because every one that exalteth himself, shall be humbled; and he that humbleth himself shall be exalted.’ (Learn my soul, the
great

great importance of this lesson of humility which is thus perpetually inculcated by our heavenly Master.) Learn also from the parable of them that were *invited to the supper*, (v. 16, 17, &c.) to correspond with all the gracious invitations of thy Lord, and not to suffer the *farm*, the *oxen*, or the *wife* to keep thee from being a guest, at his feast of grace here, and of eternal glory hereafter. But give ear to the articles upon which thou art to be admitted to this heavenly feast. v. 26, &c. *If any man come to me, and hate not his father, &c.* (by renouncing his nearest, and dearest affections, as far as they oppose the reign of divine love in his soul) *yea and his own life also* (literally *his own soul*, by perfectly abhorring and abominating its corrupt inclinations) *he cannot be my disciple. And whosoever doth not carry his cross, and come after me, cannot be my disciple.* Which our Lord illustrates with two similitudes, of a man going about to *build a tower*, and of a king *going to war against another king*; by which he declares, that in the *spiritual building* which we have undertaken, and in the *warfare* in which we are engaged; we can have no grounds to hope for success; as long as our affections are entangled with the things of the world. And therefore he concludes, ‘ v. 33. So likewise every one of you that doth not renounce (*in affection at least*) all that he possesseth cannot be my disciple.

Chap. xv. v. 1, &c. ‘Publicans and sinners drew near to *Jesus*, &c. and the Pharisees and the Scribes murmured, saying: this man receiveth sinners, and eateth with them., (O the merciful dealings of our Lord; during his mortal life, with poor sinners! What encouragement is here for us all, to run to him. He who has so often chosen his greatest favorites from amongst sinners; he who has died upon a cross, to pay the enormous debt, we have contracted by our sins; will receive us with open arms, if we sincerely desire to return to him. Witness the joy with which the
good

good shepherd lays upon his shoulders the sheep that was lost; and brings it home to his heavenly fold, &c. (Even so, *saieth he*, v. 7, there shall be joy in heaven upon one (siner, more than upon ninety nine just, who stand not in need of penance) witness the tenderness, with which the Father receives into his embraces, the prodigal child returning home, &c. But Oh! If we have imitated the prodigal, by quitting the house of so good a Father, and going abroad into a far country from him, even the region of sin and death; if here we have *wasted the substance*, he gave us by *living riotously*; and fallen under that *mighty famine*, which rages there, if we have been enslaved to that wretched master, who has not allowed us to *fill ourselves*, even with *the husks of the swine*, &c. Let us now at least *return to ourselves*, like the prodigal; and with the like resolution, rise without delay, to go back to our Father's house: But let it be also with the like dispositions of contrition and humility: and no doubt we shall meet with the like reception. 'v. 17. &c. Returning to himself he said: how many hired servants in my father's house abound with bread; and I am here perishing with hunger? I will arise, and I will go to my father, and say to him: Father, I have sined against heaven, and before thee: I am not now worthy to be caled thy son; make me as one of thy hired servants. And rising up he went to his father, &c. *Now mark his reception.* When he was yet a great way off, his father saw him, and was moved with compassion; and running to him, fell upon his neck, and kised him. And the son said to him: Father I have sined, &c. And the father said to his servants: bring forth quickly the first robe and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither, the fated calf, and kill it, and let us eat and make merry: because this my son was dead, and is come to life again; was lost, and is found.' O the unpareled goodness and
mercy

mercy of our heavenly Father to poor sinners, when they sincerely return to him!

Chap. xvi. v. 2. Give an account of thy stewardship: said the master to his steward, who was accused of having *wasted his goods*. We are all stewards of one great master: all we possess in soul, or body, all our talents, our worldly goods, all our time, our whole being belongs to him: and for all these we are accountable to him. My soul, have we no reason to apprehend that an accusation may stand out against us, of having wasted these goods of our Lord; and that we may also quickly be called upon to *give up an account of our stewardship*. O let us then according to the advice of this great master (v. 9.) ‘Make to ourselves friends of this mammon of iniquity,’ by works of mercy, both corporal and spiritual; that these may stand by us, when *we shall fail* and may *receive us into everlasting dwellings*. But what a shame it is for us that *the children of this world*, v. 8. who look no farther than this miserable earth, should in their way of perdition, be *wiser*, and more industrious, *than the children of light in their generation*. O remedy dear Lord so great an evil. ‘v. 10. He that is faithful in that which is least, is faithful also in that which is greater, &c.’ O let us look upon nothing as little; let us neglect nothing in the service of God. But in particular, let us beware of the pride of the Pharisees, to whom our Lord said, ‘v. 15. you justify yourselves before men: but God knoweth your hearts: for that which is high to men is an abomination before God. *In the latter part of this chapter v. 19, &c. is set before our eyes on the one hand a rich man cloathed in purple and fine linen, and feasting sumptuously every day: and on the other hand a poor beggar named Lazarus, lying at the rich man’s gate, full of sores; desiring to be filed with the crumbs, that fell from the rich man’s table, and no one did give him, &c.*’ See here a great difference in life
between

between these two; the one abounding in all that this world could give, and living in pleasures and delights: the other wanting even the common necessities of life: and languishing under a multitude of sores and ulcers. But observe how quickly the scene is changed: the poor man dies: and there is an end of all his sufferings, and in reward of his patience and conformity with the will of God, and his adhering close to him in his life; *he is carried by the Angels into Abraham's bosom.* The rich man also dies (and there is an end of his deluding dream of an imaginary happiness; and his unrepenting soul) *is buried in the flames of hell.* *Where he begs in vain that Lazarus might be sent to dip the tip of his finger in water to cool his tongue, tormented in that fire: and is bid to remember that he had received good things in his life time, while Lazarus received evil things; but now Lazarus is comforted, and he is tormented;* and that in such a manner as to be for ever separated, by an *unpasable* gulph, from any good or comfort whatsoever. O the dreadful consequences of an idle, sensual, and voluptuous life; of loving pleasures more than God: and of employing upon vanities and superfluities what ought to be given to the poor! See here the evils, which plunged this rich man into hell: we read of no other crimes or scandalous excesses he was guilty of. Ye worldly rich think well of this.

Cbap. xvii. v. 5. 'The apostles said to the Lord: Increase our faith. (*O let this be also our continual prayer.*) *v. 10.* When you shall have done all these things that are commanded you: say, we are unprofitable servants, &c.' (for our service is indeed of no *profit* to our great Master: we can give him nothing but what he first gives us: and it is our bounden duty to employ our whole lives in his service. And yet blessed be his goodness, who is pleased to ordain that our serving him should not be unprofitable to ourselves: since he has by his grace, which has been
merited

merited for us by the blood of our Redeemer, given a value to our good works, for which he has promised an eternal reward. Learn also, in this chapter v. 12. &c. from the *ten lepers*, to whom; and with what fervor, and with what humility; you are to apply, that you may be mercifully cleansed from the leprosy of sin: and learn from him, who after he was cleansed, *went back, with a loud voice glorifying God; and fell on his face before the feet of our Lord giving thanks; with what love and gratitude; with what a perfect dedication and oblation of ourselves henceforward to the divine service, we ought to attend on our Lord after our being cleansed.* v. 20, 21. *The kingdom of God cometh not with observation* (outward show and pomp.) -- *For lo the Kingdom of God is within you?* (by the reign of God in your interior.) v. 32. *Remember Lot's wife.* O look not back upon this Sodom from which God has brought you out: and which he has determined to destroy.

Chap. xviii. v. 1, &c. 'He spoke also a parable to them, *signifying* that we ought always to pray, and not to faint:' By the example of the widow, who by her importunity, and perseverance obtained justice of a judge, *who neither feared God, nor regarded man: And will not God do this, and much more in favor of his servants, who cry to him, by earnest prayer day and night?* Yes certainly, so that if our prayers are not heard; 'tis for want of this holy importunity, and perseverance: which would not be wanting, if a strong and lively faith were not wanting. But alas! 'v. 8. When the Son of man cometh, shall he find, do ye think, *this strong and lively faith upon earth;*' which wrought heretofore such wonders by the prayers of the Saints. Here follows (v. 9, 10, &c.) the parable of the Pharisee and the publican: from which we must learn, to beware of that unhappy disposition of the Pharisees, who trusting *in themselves as just, despised others:* and learn to sue for mercy, with the humility

lem: this same guilt to this day is the cause of the reprobation and eternal damnation of innumerable souls. Beware also of another evil, (which may hasten the judgments of God falling upon the head of sinners) which the Jews were guilty of, in the abuse of *the house of prayer*, (v. 45, 46.) and in loving gain more than godliness: on which account our Lord cast the buyers and sellers out of the temple; and remember that your souls ought to be the living temples of the living God. See then you keep them clean and holy for him: O let them be *the house of prayer*, and not a den of thieves.

Chap. xxi. v. 28. *When these things begin to come to pass* (the signs of the approach of the last day.) *Look up, and lift up your heads; because your redemption* (and final delivery from all your evils) *is at hand.* Christians, see you live in such manner, as to have no reason to fear, but rather to rejoice at the approach of that day, which shall put an end to sin, and unite you inseparably to your God. In the mean time: ‘Take heed to yourselves, as he admonishes, v. 34. lest your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly’ (for nothing will more disqualify you for that great appearance at those last assizes, than your being enslaved to sensual pleasures, or oppressed with carking cares and worldly solitudes,) ‘v. 35. for as a snare shall *(the day both of the general and of the particular judgment of every one)* come upon all that sit upon the face of the earth: v. 36. Watch ye therefore, praying at all times: that you may be accounted worthy to escape all these things *(the dreadful evils that threaten the wicked)* and to stand *with confidence*, before the Son of man.’ Lord give us grace to observe these thy precepts.

Chap. xxii. v. 26. ‘He that is the greater among you let him become as the younger, and he that is the leader *(the chief)* as he that serveth *(even as the servant)*

servant of all, by the great example of the Son of God, who here tells his disciples) I am in the midst of you as he that serveth. v. 27.' See in this, and in the following chapter, the history of the passion of our Lord.

Chap. xxiii. v. 28, 31. ' Daughters of Jerusalem weep not over me : but weep for yourselves, and for your children - for if in the green wood they do these things, what shall become of the dry ?' If the punishments, due to sin, take such hold on the innocent Lamb of God ; what judgments may not the wicked expect another day, if they don't embrace, whilst they have time, the mercies here laid open for them. And in order to this *weep for themselves* with tears of true contrition, and *for their children*, the unhappy offspring of their passions and lusts. ' v. 34. And Jesus said : Father forgive them, for they know not what they do.' (O unparalleled Charity ! O teach us to imitate this great example.) v. 42. *Lord, remember me, when thou shalt come into thy kingdom.* (Could any faith be like to this, to discern, believe, and confess the Lord of glory, dying in the midst of torments upon an ignominious cross ; and in consequence of this belief, to beg a remembrance in his heavenly kingdom ? O this was one of the greatest miracles, that was ever wrought by the Son of God ! Hear how in consequence of his faith and confession, joined with love and repentance, our Lord gives this penitent thief a full discharge of all his sins. ' v. 43. Amen, I say to thee, this day thou shalt be with me in Paradise.' (introduced by me into a place of rest, peace and joy, in the company of the Saints,) v. 48. *All the multitude of them that were come together to that sight,* (the crucifixion of our Lord) *returned striking their breasts* in token of their repentance. And is it possible that Christians should be so little moved with the consideration of all that their Redeemer has

suffered for them, as not to cease at least from crucifying him daily by their sins.

Chap. xxiv. v. 32, &c. Was not our heart burning within us, said the two disciples, who went to Emmaus, whilst he was speaking to us in the way, and opened to us the meaning of the scriptures? Christians, would you experience some thing of this holy fire in your hearts? Accustom yourselves then to an internal life; to a sweet conversation with him, in your own interior, to a recollection of spirit; to a serious and frequent meditation on his divine truths. But then remember also that he is no where better known than in the breaking of bread, that is in a worthy receiving him in the holy Communion, v. 31, 35.

ST. JOHN.

CHAP. i. v. 1, &c. ‘ In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, &c.’ (O how justly is this holy Evangelist likened to the Eagle? How high is his flight from the beginning, even up to God the eternal Word, by whom all things were made.) ‘ In him was life, and the life was the light of men : and the light shineth in darkness, and the darkness did not comprehend it.’ (O true life ! O true light ! may thy brightness dispel the darkness of my soul.) ‘ That was the true light, which enlighteneth every man, that cometh into this world.’ (By the light of understanding, and by the light of grace.) ‘ He was in the world, and the world was made by him, and the world knew him not ; he came into his own, and his own received him not :’ (Ah ! is it possible that men should refuse to receive *life* itself, coming down

down amongst them? that they should prefer *darkness* before *light*, and should reject the Son of God, who comes down from heaven to make them *sons of God*: And yet, my poor soul, how often hast thou been so miserable? Oh! be confounded, repent and amend. But hear what follows, v. 14.) *The Word was made flesh and dwelt among us, full of grace and truth*: stooping so low to raise us up; to deliver us from all our evils; and to communicate to us all his goods, and taking upon him our humanity, to make us partakers of his divinity. O prodigy of goodness and love. 'And of his fulness we all receive, v. 16, 17. *yea all grace and truth, through him. He is* v. 18, the only begotten Son who is in the bosom of the Father, who *hath come to declare, and make known his Father to us. He is the Lamb of God, who taketh away the sin of the world.* v. 20.' O let us then welcome this great Lord, coming amongst us: let us become his disciples; let us hear him, and ever adhere to him.

Chap. iii. v. 3, &c. 'Except a man be born again of water, and the holy Ghost, he cannot enter into the kingdom of God.' Praise be to thy infinite goodness, O Lord, who hast prepared for us, in *thy mercy*, this *laver of regeneration and renovation of the holy Ghost*. (Titus iii. v. 5:) that we who by our natural birth were born children of wrath, might by virtue of thy blood applied to us in the sacrament of baptism, be washed from sin, be *born again*, and become thy children by grace, and heirs of thy kingdom. O blest thy God, my soul, that he has washed thee long ago in this *fountain of life, unto the remission of sins*, and unto life everlasting. But oh! hast thou not forfeited by wilful sin, and that also long ago, that precious grace received in baptism, that heavenly gift of a new *birth*, that robe of innocence and sanctity, that dignity of a child of God, and heir of eternal life? Alas! alas! what then must become of thee, seeing thou
can'st

can't not be baptized again. O blessed be our Lord! whose mercy has still left us a way to escape *from the wrath to come*, by applying to our souls the laver of his precious blood, by a more *laborious baptism* of penitential tears, in the virtue, and sacrament of *penance*: which he has been pleased to ordain, as a plank for shipwreck'd souls, by the help of which, they may escape the second death. O my soul, spare thou no pains to secure to thyself this plank. Harken now to what thy divine Redeemer here further inculcates. 'v. 14, 15, &c. As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up (*on the cross*;) that whosoever believeth in him (*fixing his eye on his passion and death; and applying to him, and through him, to his Father, by faith, hope, and love*;) may not perish, but may have life everlasting. For God so loved the world, as to give his only begotten Son; that whosoever believeth in him (*in the manner above expressed*) may not perish, but may have life everlasting. For God sent not his Son into the world to judge, (*and condemn*) the world, but that the world may be saved by him.' O infinite goodness! As much as lies in the physician, he comes to heal the sick: he is his own murderer, who dies, because he refuses the medicins of life. Those then that are *judged* and condemned, have no one to blame but themselves: v. 10. *for this is the cause of their judgment and condemnation, because the light* (even the eternal Word who is light itself,) *came into the world and men loved darkness rather than the light: for their works were evil, and darksome; and these they were not willing to confess and forsake: but rather chose to remain in them.* 'v. 20. For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reprov'd.' O keep me dear Lord, from being at any time so miserable as to affect the darkness of ignorance and sin, so as to shut my eyes against the light of thy truth. O give me thy grace, that

I may always love the truth, and *do the truth*, and *come to thy light*, and ever walk in thy light, and in thy truth.

Chap. iv. v. 10, &c. 'If thou didst know the gift of God, *said our Lord to the Samaritan woman*, and who it is that saith to thee, give me to drink; thou perhaps wouldst have asked of him, and he would have given thee living water.' O give us dear Lord, this living water of life and love: we will never cease to ask it of thee. *v. 13, 14. Whosoever drinketh of this water* (of the world) *shall thirst again*, these muddy streams can never satisfy his appetite, after happiness, which can be found in God alone. 'But he that shall drink of the water (*of the divine Spirit*) that I shall give him, shall thirst no more (*after the waters of the world.*) But the water that I shall give him, shall become in him (*a never failing*) fountain of water (*of life*) springing up into everlasting life. O blessed fountain! *v. 23. &c.* The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth. For the Father also seeketh such to worship him. God is a spirit, and they that adore him, must adore him in spirit and in truth. O teach us, Lord, this worship of spirit and truth. *v. 32, 34.* I have meat to eat, which you know not of, -- my meat is to do the will of him that sent me, that I may perfect his work.' Lord give us also a relish, for this same heavenly meat; which made even the death of the cross savory to thee: because such was thy Father's will: this same holy will of thy Father regulated all thy thoughts, words, and deeds: O when shall we be so happy as to embrace with our whole souls this blessed will, ever holy, ever wise, ever good, ever beautiful, ever right, and ever true.

Chap. v. v. 25, &c. 'The hour cometh, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.' This is the first resurrection from the death of sin to the life of grace:

grace: in consequence of our hearing and obeying the voice of the Son of God. ' v. 28. Wonder not at this, for, the hour cometh, wherein all that are in the graves, shall hear the voice of the Son of God: and they that have done good, shall come forth unto the resurrection of life; but they that have done evil unto the resurrection of judgment,' (even of eternal condemnation. O let us hear now the voice of the Son of God, calling us forth unto the first resurrection, and we shall be secure at the time of the second resurrection.) v. 44. *How can you believe,* said our Lord to the unbelieving Jews, *who receive glory one from another,* (ever fond of men's esteem, praise, and applause,) *and the glory which is from God alone, you you do not seek.* This love of vain glory kept the Jews from believing then: This love of vain glory is to this day a capital enemy of the true faith, of obedience and of humility; and consequently of God's grace, light and truth. O keep all Christians, dear Lord, from so pernicious an evil, so opposit to the reign of thy grace in our souls.

Chap. vi. v. 26, 27. ' You seek me, -- because you did eat of the loaves and were filled. Labor not for the meat which perisheth, but for that which endureth unto everlasting life, which the son of man will give you.' (Lord teach us ever to prefer the nourishment of our souls unto eternal life, before the loaves and fishes of our temporal sustenance. O never let us be influenced in the things of God and eternity, by any motives of worldly interest.) ' v. 37, &c. All that the Father giveth me shall come to me: and him that cometh to me, I will not cast out. For I came down from heaven not to do my own will, but the will of him that sent me.' Christians learn of your great master this capital lesson, which he was ever teaching, during his whole life, not to do your own will, but the will of your heavenly Father. ' v. 48, 49, &c. I am the bread of life: your fathers did eat

eat manna in the desert, and are dead. This is the bread which cometh down from heaven, that if any man eat of it he may not die. I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever: and the bread, that I will give, is my flesh for the life of the world.' O infinite goodness of my God to give himself thus to me! O my soul, embrace this love of thy Redeemer: but let it be with a return of love. Give thyself up to him without reserve, who thus gives his whole self to thee. Bow down to adore his incomprehensible truth, in all the wonders he has wrought for thee in his sacred mysteries. Say not with the unbelieving Jew, v. 53. *How can this man give us his flesh to eat?* Remember his power as well as his goodness is infinite: he can do infinitely more than we can comprehend. Say not with the apostate disciples, v. 61. *This is a hard saying, and who can bear it.* The saying is sweet and amiable to well disposed souls, who hunger after the bread of life. But those others were *hard*, and could not relish this heavenly gift: and therefore they turned their *back* upon our Lord, v. 67. *and walked no more with him.* Not so the Apostles, of whom St. Peter saith: 'v. 69, 70. Lord to whom shall we go? Thou hast the words of eternal life: and we have believed, and known, that thou art the Christ the Son of God.' O let this same be also our profession, and our perpetual resolution, never to turn our back upon Christ, or his truths.

Chap. vii. v. 16. 17. &c. 'My doctrine is not mine, but his that sent me: if any man will do the will of him (*if he sincerely seek to know and to do in all things the will of God,*) he shall know of the doctrine whether it be of God, or whether I speak of myself.' An excellent means of coming at all necessary knowledge of God's truths: viz. to be sincerely desirous to seek, and to know the will of God, and to embrace and follow it, with all one's power! 'v. 18.

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He that speaketh of himself, seeketh his own glory: (*as we see in all the broachers of new sects,*) but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him.' This was the character of Christ himself, and of all those missionaries of his, by whose ministry he converted so many nations: they sought not their own glory; but the glory of their Lord. 'v. 37, &c. On the last and great day of the festivity (*of Tabernacles*) Jesus stood and cried, saying: If any man thirst, let him come to me and drink, &c. (*Yea, Lord, for with thee is the fountain of life: and the Prophet has long ago foretold, that we should draw waters with joy from the fountains of our Saviour. Isai. xii.*)

Chap. viii. v. 7. He that is without sin among you let him first cast a stone at her. Said our Lord, concerning the woman taken in adultery: to teach us to look at home; and to judge ourselves; before we presume to condemn our neighbours. 'v. 12. I am the light of the world: he that followeth me walketh not in darkness, but shall have the light of life.' O let us always follow this bright light of the life and doctrine of Jesus Christ! v. 21. *I go my way, and you shall seek me, and you shall die in your sins.* A dreadful sentence against the wilful opposers of the grace and truth of God: they shall die in their sins: O let this never be my unhappy case! 'v. 29. He that sent me is with me: and he hath not left me alone: for I do always the things that please him.' O give us also the grace to do always the things that please thee: and we shall never fear the being left alone by thee. 'v. 31, &c. If you continue in my word, *saieth our Lord,* you shall be my disciples indeed: (*See here the test of Christ's true disciples, and the way to true liberty and peace*) and you shall know the truth: and the truth shall make you free. v. 34, &c. Whosoever com-miteth sin is the servant of sin. -- *If then the Son (of God shall make you free, you shall be free indeed.*

O do thou make us free, dear Lord, from the slavery of sin and satan, and we shall be *free indeed*. O let us not, in our lives and actions, have any part with them, to whom that hast here said: 'v. 44. You are of your father the devil -- he was a murderer, from the beginning (*by drawing man into the death of sin*) and he stayed not in the truth; because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.' See here Christians, that all *murderers* (whether of soul or body) and all *liars* are children of the devil. But attend also to what follows: 'He that is of God heareth (*and obeyeth*) the words of God: Therefore you hear them not because you are not of God:' and by caling yourselves to an account, and examining yourselves by this rule, of willingly hearing and diligently following the words of God, you shall easily discover whether you belong to God, or to the devil.

Chap. ix. v. 4. 'I must work the work of him that sent me, whilst it is day: the night cometh when no man can work, *said our Lord*.' Our *day* is the time of this life: during this day, we must be always about the *work of God*, for which he gives us this day. The night of death will quickly come, and then there will be no more working.

Chap. x. v. 1, &c. 'He that entereth not by the door into the sheepfold, but climbeth up another way the same is a thief and a rober.' Christians beware of all such as would thrust themselves upon you for shepherds of your souls, who come not in by the door which is Christ, and with a lawful caling and mission from him.) 'I am the door: *saith our Lord* -- by me if any man enter in, he shall be saved: and he shall go in, and go out, and shall find pastures (*of life, for himself and his flock*.) The thief only cometh to steal, and to kill, and to destroy: I am come that they may have life, and may have it more abundantly. (*O blessed be thy name*.) I am the good shepherd. The

good shepherd giveth his life for his sheep. But the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth: and the wolf catcheth and scattereth the sheep, &c. I am the good shepherd: And I know mine, and mine know me.-- And I lay down my life for my sheep, &c.' Christians, embrace this divine charity of your Redeemer, here recommending himself to you, under the amiable character of the good shepherd of your souls. And as nothing has been wanting on his part to make good this character: since he has carried this charity so far, as even to lay down his life for you. See that nothing be wanting on your part to answer the character of his sheep, by knowing, loving and following him, even unto death; and keeping far off from the stranger, the world, the flesh or the devil, who would debauch you from him. 'v. 27, &c. My sheep, *saith he*, hear my voice: and I know them, and they follow me: and I give them eternal life: and they shall not perish for ever, and no one shall snatch them out of my hand, &c.' O dear Lord, let nothing in life or death, ever separate us from thee.

Chap. xi. v. 25, &c. 'I am the resurrection, and the life; he that believeth in me, although he be dead shall live; and every one that liveth and believeth in me, shall not die for ever.' Christians stick close to your Saviour by faith, hope, and love: and your souls shall live for ever: he is the true life; and such as adhere to him shall never die: what the world calls death shall be to them no more than a passage into a life that knows no death.

Chap. xii. v. 24, &c. 'Unless the grain of wheat fall into the ground and die, *saith our Lord*, itself remaineth alone: but if it die, it bringeth forth much fruit.' (Yes, dear Lord, it was by thy death alone that the fruit of the redemption of the world was to be brought forth: and it must be by our dying to the world,

world, the flesh and the devil, by self-denial and the mortification of our passions and disorderly appetites that we are to bring forth the fruits of true life to eternity. Therefore thou adest :) v. 25, &c. *He that loveth his life* (literaly his soul: viz. by seeking to gratify its passions and lusts) *shall lose it:* (for ever) *and he that hateth his life* (the irregular inclinations of his soul) *in this world, keepeth it* (his soul) *unto life eternal.* ‘If any man minister to me, (if any man desire to be my servant) let him follow me (by the way of the cross and mortification) and where I am there also shall my minister be. If any man minister to me, him will my Father honor.’ (O the incomprehensible reward of the true servants of Christ, to be for ever with him; and to be for ever honored by his eternal Father.) ‘v. 31, &c. Now is the judgment (the trial and condemnation) of the world (and all its maxims at the tribunal of the cross) now shall the ruler of this world (the devil) be cast out. And I if I be lifted up from the earth (by my crucifixion) will draw all things to myself.’ O comfortable promise! O let my poor heart at least be sensible of this sweet attraction.

Chap. xiii. v. 1. ‘Jesus knowing that his hour was come, that he should pass out of this world to the Father, having loved his own, who were in the world, he loved them to the end.’ And shewed in the last stage of his mortal life, the most evident tokens of his infinite love, especially in his passion, and in the institution of the blessed sacrament, as a preparation for which, he humbled himself to the washing of the feet of his disciples: of which we have here an account, v. 12, 13, &c. ‘Then being set down he said to them: Know ye what I have done to you: you call me Master and Lord: and you say well, for so I am. If then I being your Lord and Master, have washed your feet: you also ought to wash one anothers feet. For I have given you an example (of charity and bu-

mility) that as I have done to you, so you do also. v. 34. I give you a new commandment, that you love one another, as I have loved you, that you also love one another.' O what perfection of love does our Lord here require of us! The old commandment was *to love our neighbours as ourselves*: but his new commandment, his favorite commandment, by the fulfilling of which we are to shew ourselves to be his disciples indeed, is that we should *love one another even as he has loved us*; who has died for the love of us. v. 35. *By this shall all men know, saith he, that you are my disciples, if you love one another.* O Christians, let us never part with this perfect mutual charity, the true badge of the disciples of Christ.

Chap. xiv. v. 1, &c. *Let not your heart be troubled*, said our Lord to his disciples, who were grieved with the thoughts of his departing from them: *you believe (and hope) in God (my Father:) believe also (and hope) in me (your Saviour, who am going to heaven to prepare there a place for your eternal abode)* 'In my Father's (*heavenly*) house there are many mansions. -- And if I shall go and prepare a place for you: I will come again, and take you to myself, that where I am, you also may be, (*eternally happy with me.* O what comfort! *In the mean time.*) -- Whatsoever you shall ask the Father in my name, that will I do. -- And I will ask the Father, and he shall give you another Paraclete (*Comforter*) that he may abide with you for ever: -- even the Spirit of Truth, whom the world cannot receive -- he shall abide with you, and be in you:' (for your own sanctification, and to be communicated to your successors; and by your and their ministry to the whole people of God.) -- *I will not leave you orphans: I will (not only send you my heavenly Spirit; but I myself also will) come to you, &c.* (O loving Saviour be thou always with us, whom thou art pleased to consider as thy children: and let us

us be always with thee.) ‘ v. 15. If you love me keep my commandments. -- He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me, shall be loved by my Father : and I will love him, and I will manifest myself to him. -- If any one love me, he will keep my word, and my Father will love him, and we, (*even the whole blessed Trinity*) will come to him, and will make our abode with him.’ (O how happy then are those souls who by loving our Lord, and keeping his word, become the sacred temple in which the whole blessed Trinity shall eternally abide!) ‘ v. 27. Peace I leave with you, my peace I give to you : not as the world giveth, do I give to you.’ O let *thy peace*, O Lord, which *surpasseth all understanding*, remain always with us, and *keep both our minds and our hearts*. And as for the false *peace*, which the world pretends to give let us never be imposed upon by its deceitful appearances.

Chap. xv. v. 4, &c. ‘ Abide in me, and I in you ; *saieth our Lord* : as the branch cannot bear fruit of itself ; except it abide in the vine : so neither can you, except you abide in me. I am the vine, you the branches : he that abideth in me, and I in him, the same beareth much fruit : for without me you can do nothing. If any one abide not in me : he shall be cast forth as a branch (*that is leapt off from the vine*) and shall wither, and they shall gather him up, and cast him into the fire, and he burneth (*yea he burneth eternally*.) But if you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you.’ (O blessed vine, let us ever abide in thee, and bring forth fruit through thee ! O let us never be cut off, and cast from thee ! Let us glorify thy Father by bringing forth much fruit ; according to what thou hast said :) ‘ v. 8, &c. In this is my Father glorified, that you bring forth very much fruit, and become my disciples. As the Father

hath loved me, I also have loved you. Abide in my love. If you keep my commandments you shall abide in my love. — These things I have spoken to you: that my joy may be in you, and your joy may be filled. This is my commandment that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends.' O infinite goodness! O teach us to be grateful, by an imitation of thy love: Teach us to keep thy commandments; that we may abide in thy love; and that thy joy may be in us. v. 14. *You are my friends, if you do the things that I command you.* O the happiness! O the dignity of being friends of the Son of God! O at how cheap a rate does he offer us this happiness and dignity! *If you do the things*, saith he, *that I command you.* O give us grace dear Lord to fulfil this condition of thy friendship.

Chap. xvi. v. 20, &c. 'You shall lament and weep, but the world shall rejoice, and you shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow (*as all your brethren shall have during the labors of their mortal life*) but I will see you again (*very shortly*) and then your heart shall rejoice; and your joy no man shall take from you. (*It shall be eternal; and such as no eye hath seen, nor mortal heart can conceive.*) v. 23, &c. Amen, Amen. I say to you: if you ask the Father any thing in my name, he will give it you. Hitherto you have not asked any thing in my name: ask, and you shall receive, that your joy may be full. — For the Father himself loveth you: because you have loved me, &c.' O what encouragement have we here to pray? O let us be diligent and fervent in this great duty: but then we must never forget, in whose name we are to address

dress ourselves to the eternal Father, whenever we appear before him in prayer.

Chap. xvii. Contains a prayer of our Lord for his disciples, recommending them upon his departure, to his eternal Father. ‘ v. 1, &c. Father, glorify thy Son, that thy Son may glorify thee. As thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him. I have manifested thy name to the men, whom thou hast given me out of the world; &c. And now I am no more in the world, and these are in the world, and I come to thee. Holy Father, do thou keep them in thy name--while I was with them, I kept them in thy name--and now I come to thee.-- They are not of the world, as I also am not of the world, I pray not that thou shouldst take them out of the world, but that thou should’st keep them from evil.-- Sanctify them in truth. Thy word is truth.-- And for them do I sanctify myself, that they also may be sanctified in truth. And not for them only do I pray, but for them also, who through their word shall believe in me: that they all may be one, as thou Father in me and I in thee, that they also may be one in us-- that they be made perfect in one; that the world may know that thou hast sent me.-- Father, I will that where I am, they also whom thou hast given me, may be with me, that they may see my glory, &c.’ See Christians what a prayer your Lord here makes in your behalf: that you may be *kept from evil*; that you may be *sanctified in truth*, that you may be made *perfect in unity*, that you may *be with him*, and *see his glory*; and that he may *give you eternal life*. O let us also make these same things the perpetual subject of our prayers, and the object of our desires. O unity! O verity! O sanctity! O eternity! Let my soul at least ever aspire, and sigh after thee!

Chap. xviii. v. 36, 37. ‘ My kingdom is not of this world--(and yet) I am a king. For this was I born,

born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth, heareth my voice.' O great king, do thou reign, at least in my poor heart for ever: O *sanctify* thou my soul in thy *truth*! See in this and in the following chapter the history of the passion of our Lord.

Chap. xx. v. 19, &c. ' On the first day of the week (*Easter Sunday*) when the doors were shut, where the disciples were gathered together, for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you: And when he had said this, he shewed them his hands and his side. -- And he said to them again: Peace be to you. As the Father hath sent me, I also send you: When he had said this, he breathed on them, and he said to them: Receive ye the holy Ghost: whose sins you shall forgive, they are forgiven to them: and whose sins you shall retain they are retained.' O how many mercies and benefits of our dear Redeemer to us, are here recorded in this one passage? He is risen again, victorious over death; and presently he comes to visit and comfort us, and he gives us his *peace*. His body is glorious, immortal now and impassible, it even penetrates thro' the doors, by the qualities of a glorified body: and yet it retains the five sacred wounds, it received upon the cross; to confirm our faith, to encourage our hope: and to inflame our love. After giving his peace to his disciples, *he sends them, even as his Father had sent him.* O what an ample commission is here given by our Lord to the pastors of the church, the successors of the apostles; and given them for the benefit of God's people. They are Christ's delegates, and his ambassadors to us: and they come, with full power and authority from him; to administer to us his word, and his sacraments; and to direct our souls to him; to bring us on in the ways of truth and of life, and to conduct us to a hap-

py eternity. In order to this, he gives them the *holy Ghost*, with a general power of binding and loosing; of *forgiving and retaining our sins*, that by their ministry, we may be loosed from all those unhappy bands by which, our souls are bowed down towards hell; and may, by the keys which he has entrusted with them, be let into his heavenly kingdom. O blessed be his name for all these his mercies to us!

Chap. xxi. v. 15, &c. 'Jesus said to Simon Peter -- lovest thou me more than these? He saith to him, yea Lord thou knowest that I love thee; he saith to him: Feed my lambs.' Then after putting the like question to him, a second, and a third time, he repeats again. *Feed my lambs*: and the third time. *Feed my sheep*. In which passage besides confirming to Peter the chief superintendancy over all his flock, which he had promised him, St. *Matthew* xvi. our Lord, by exacting a triple profession of his *love* for him, in opposition as it were to his triple denial; would have us to understand that there is no better way for us to efface the guilt of our past disloyalties, than by dedicating henceforward, our hearts to his divine love: And that with regard to those whom he entrusts with the care of souls; this love cannot be better exercised, than by diligently *feeding* these *sheep* of his, with the pastures of life; and communicating to as many as they can, that love with which their own hearts are inflamed. After this passage, our Lord foretold to St. *Peter*, v. 18, 19. the martyrdom, *with which he was to glorify God*: and then bid him *follow him* (by walking in his footsteps, and by an imitation of his sufferings and death.) And whereas *Peter* was desirous to know, what should become of his friend St. *John*: our Lord restrained his curiosity, signifying that it was nothing to him, if he would have him to *remain till he came*: but for thy part, *follow thou me*. Teaching us, to attend diligently to

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our own duty, and not to be curious about the concerns of others.

The ACTS of the Apostles.

CHAP. ii. v. 37, &c. 'When they (*the Jews*) had heard these things (*the preaching of St. Peter*) they had compunction in their heart: and they said to Peter what shall we do? -- And Peter said to them: Do penance (*repent, and turn from your sins to God*) and be baptized every one of you, in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost. -- And with very many other words did he testify, and exhort them saying, save yourselves from this perverse generation.' O Christians attend and do you also save yourselves, from this crooked, this wicked generation, of the children of the world: the unhappy slaves of satan and sin, amongst whom you live: O flee from the midst of this *Babylon*, in imitation of these first Christians; of whom we here read. 'v. 41, &c. They that received his word were baptized: and there were added to them in that day about three thousand souls. And they were continuing in the doctrine of the apostles (*diligently attending to their preaching*) and in the communion of the breaking of bread (*frequenting the blessed sacrament*) and in prayer: And fear came upon every soul: and many wonders and signs were done by the apostles -- and all they that believed were together, and had all things common. They sold their possessions and goods, and divided them to all, according as every man had need. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and singleness of heart, praising God. -- And the Lord added daily to their society such as should be saved.'

saved.' Such was the amiable character: such was the charity and devotion; such the disinterestedness of these first converts to Christianity. O when shall we see the like innocent simplicity, the same concord and harmony of hearts, the same disengagements of affection from the world, and all its cheating riches, and lying follies, reign again amongst Christians!

Chap. iv. v. 10, &c. 'Be it known to you all, and to all the people of Israel (*said Peter standing before the Council*) that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him doth this man (*who was lame from his mother's womb*) stand here before you whole and sound.-- Neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved.' And shall any that profess to believe in this name, by calling themselves Christians; promise salvation to such as do not believe in Jesus Christ? This would be an error indeed destructive of the very fundamentals of Christianity. 'v. 32, &c. Now the multitude of these first believers had but one heart, and one soul: neither did any one say that ought of the things which he possessed was his own: but all things were common to them, and great grace was in them all.' O this golden age of the church! O this blessed reign of heavenly charity!

Chap. v. v. 12, &c. 'By the hands of the apostles were many signs and wonders wrought among the people.-- They brought forth the sick into the streets and laid them on beds and couches, that when Peter came, his shadow at the least, might overshadow any of them, and they might be delivered from their infirmities, &c.' See also the courage and constancy of the same St. Peter, when he, with the rest of the apostles, was standing before the council: and how when they were all scourged; 'v. 41. they went from the presence of the council, rejoicing that they were

were accounted worthy to suffer reproach for the name of Jesus.' See Christians, the wonderful change the Holy Ghost had produced in their souls. O how happy are they who like these Saints rejoice in their sufferings, in consideration of the greater glory of God; for the love of God; and in conformity to the will of God. See in the two following chapters, the ordination, the zeal, and the martyrdom of St. Stephen.

Chap. vi. v. 2, &c. 'Tis not reason, *said the Apostles*, that we should leave the word of God, and serve tables. -- Look ye out among you seven men -- full of the Holy Ghost and of wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the world.' Hear ye pastors of souls. The apostles would not suffer even the works of charity to take them off from their preaching the word of God: O how much less, ought any worldly employments or diversions take you off from this essential duty of feeding the sheep of Christ with the word of Christ? Their continual exercise was preaching and prayer. Ought not this to be also the continual exercise of all good pastors?

Chap. viii. v. 51, &c. 'You stiffneckt, and uncircumcised in heart and in ears, *said St. Stephen to the Jews*, you always resist the Holy Ghost; as your fathers did, so do you also.' Christians, beware of this pernicious evil, of obstinately resisting the calls and graces of the Holy Ghost: lest by imitating the Jews in their guilt, you fall under the like judgments of blindness and hardness of heart; which are the broad road to final impenitence, and eternal reprobation. v. 59. *Lord, lay not this sin to their charge.* Was the dying prayer of this glorious martyr. O teach us, dear Lord, to imitate this his charity.

Chap. ix. v. 6. Lord, what wilt thou have me to do? Said Saul (when our Lord appeared to him on his

his way to *Damascus*,) giving himself up without reserve, to follow the call, and desiring to do in all things, what our Lord would have him to do. O let us often make the like prayer: and with the like spirit. ‘ v. 15, 16. This man is to me a vessel of election, to carry my name before the Gentiles, &c. For I will shew him how great things he must suffer for my name’s sake.’ Said the Lord to Ananias, concerning the convert *Saul*. Thus the favorites of heaven are caled and chosen to the greatest labors, and the greatest sufferings. See CHAP. x. the opening the gates of the church to the Gentiles (*Cornelius* and his friends) encouraged by heavenly visions, and the effusion of the Holy Ghost: And the further propagation of the faith amongst them. CHAP. xi, xiii, xiv, &c.

Chap. xiv. v. 21. Paul and Barnabas passing thro’ the cities, where they had preached the gospel, ‘ confirmed the souls of the disciples, exhorting them to continue in the faith: *telling them*, that through many tribulations, we must enter into the kingdom of God.’ O how often is this truth inculcated? O welcome those tribulations, which are to open to us the gate of the kingdom of God!

Chap. xvii. v. 27, 28. ‘ God is not far from every one of us: For in him we live, and move and be.’ O let us be always mindful of this truth.

Chap. xx. v. 18, &c. ‘ You know (*said St. Paul to the ancients of the church of Ephesus*) from the first day that I came into Asia, in what manner I have been with you for all the time; serving the Lord, with all humility, and with tears, and temptations (*tribulations*.)--How I have kept back nothing that was profitable to you, but have preached it to you, and have taught you publicly, and from house to house: testifying both to Jews and Gentiles, penitence towards God, and faith in our Lord Jesus Christ

--Wherefore I take you to witness this day, that I am clear from the blood of you all. For I have not spared to declare to you, all the counsel of God. Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops to rule the church of God, which he hath purchased with his own blood. -- Therefore watch, keeping in memory that for three years, I ceased not with tears to admonish every one of you night and day, &c' Great lessons, from the words, and from the example of the apostle, to all that have the charge of souls of the diligence with which they ought to acquit themselves of this charge. And a serious warning to them to remember what a dreadful account they shall have to give of the blood of those souls that perish, for want of their preaching, instructions, or admonitions. Hear what the apostle adds with regard to that disinterestedness, which becomes the ministers of Christ. ' v. 33, &c. I have not coveted any man's silver, or gold, or apparel. You yourselves know, that for such things as were necessary for me, and for them that are with me, these hands have furnished. I have shewed you all things, how that so laboring you ought to support the weak: and to remember the word of the Lord Jesus: how he said: It is a more blessed thing to give, rather than to receive.' O that we all were practically convinced of this!

The Epistle of St. Paul to the R O M A N S.

CHAP. i. v. 8, 9, &c. ' I give thanks to my God, through Jesus Christ, for you all (*the faithful at Rome,*) because your faith is spoken of in the whole world, &c (*Mark the antiquity and purity*

city of the Roman faith) God is my witness that without ceasing, I make a commemoration of you always in my prayers. (*See pastors, in what manner, by the example of the apostle, you ought to pray without ceasing for your flocks.*) v. 16, 17. I am not ashamed of the gospel. For it is the power of God unto salvation, &c. For the justice of God is revealed therein from faith to faith: as it is written: the just man liveth by faith.' (The gospel preached by the apostle carried with it the *power of God*; touching and changing the hearts of men, unto their *salvation*. It set forth *the justice of God*, revealing and enforcing true holiness of life and Christian piety, built upon the foundation of faith, and particularly insisting upon a living and a lively faith.) ' v. 18. For the wrath of God is revealed from heaven, *said the apostle*, against all ungodliness and injustice of those men, that detain the truth of God in injustice.' He speaks of the ancient philosophers, who having arrived so far as to know the true God, by the contemplation of his works, nevertheless did not glorify him, nor serve him: but v. 21, 22, &c. *became vain in their thoughts, puff'd up with self conceit, and professing themselves to be wise, they became fools*: so far as to change the glory of the incorruptible God, into the likeness of the image of a corruptible man, by giving divine honor to senseless idols. In punishment of which their perversity, and of the pride, of their hearts God withdrew his grace from them; in such manner as to deliver them up to the most shameful passions of unnatural lust, as the apostle here observes; besides a black list of other crimes, of which these pretenders to wisdom (as well as the rest of the heathens,) were generally guilty: ' being filed, *says St. Paul*, v. 29. with all iniquity, malice, fornication, covetousness, envy, murder, contention, deceit, malignity, talebearers, detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to pa-

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rents, foolish, dissolute, without affection, without fidelity, without mercy, who having known the justice of God, did not understand, that they who do such things are worthy of death: and not only they that do them, but they also that consent to them that do them.' If these and such like evils were inexcusable in the heathens, and if they were therefore worthy of death, even of the second death of eternal damnation: what shall become of Christians, who are so unhappy as to live in the habitual guilt of any of the like crimes; either committing them themselves, or consenting to, or countenancing them, or being any ways accessory to them in others. O my soul, see thou take care of one at least, by keeping at a distance from all these deadly sins.

Chap. ii. v. 1, &c. 'Wherefore thou art inexcusable, O man whosoever thou art that judgest. For wherein thou judgest another, thou condemnest thyself; for thou dost the same things which thou judgest.' This sentence stands out against all those who are quicksighted in finding out, and severe in condemning the faults of their neighbours; whilst they take no care to correct their own disorders, '*v. 3, &c.* And thinkest thou this O man, *says the apostle*, that judgest them, who do such things, and dost the same (or worse thyself,) that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness, and patience and long suffering, (*who has born so long with thee in thy sins; waiting all the while for thy repentance and conversion whilst*) according to thy hardness, and impenitent heart, thou art treasuring up to thyself wrath, against the day of wrath.' O keep us, dear Lord, from being ever so unhappy as to abuse thy patience and goodness to our greater condemnation. '*v. 9, 10, &c.* Tribulation and anguish upon every soul of man that worketh evil. -- But glory, and honor and peace to every one that worketh good. -- For there is no respect of persons with

with God.' O it is true, that the workers of *evil* can never be happy even in this world: and the workers of *good* cannot be *unhappy*.

Chap. iii. v. 23, &c. 'All (*both Jews and gentiles,*) have sined, and need the glory of God. Being justified freely by his grace, through the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation through faith in his blood, &c.' See here, my soul, that thy *justification*, by which thou wast translated from the state of sin to the state of grace, and *from the power of Satan to God*, was a free gift of the divine mercy and goodness, merited for thee by the blood of thy Redeemer: for which thou art bound to return him perpetual praise and love. And as amongst the acts, by which his divine clemency disposes the soul for the grace of justification, the first is *faith* in the death and passion of our Redeemer, which is the foundation of all the rest (*viz. of fear, of hope, of love and of repentance,*) therefore does the Apostle more particularly attribute our justification to faith. And therefore that devotion which has for its object, the passion of the Son of God, is recommended as the best of devotions, as being most agreeable to God, and most profitable to Christian souls.

Chap. v. v. 1, 2, &c. 'Therefore being *now* justified by faith, we (*who before were at war,*) have peace with God through Jesus Christ. By whom also we have access thro' faith into this grace wherein we stand (*at present*) and glory in the hope of (*arriving hereafter at*) the glory of the sons of God. (*O let all praise and glory be given to him who is the author of all our good, and the giver of all good gifts!*) And not only so, but we glory also in tribulation, knowing that tribulation worketh patience; and patience tryal; and trial hope: and hope confoundeth not; because the charity (*the love*) of God is poured abroad in our hearts, by the Holy Ghost, who is given to us.'

See my soul, into how much good thou mayst be introduced by *tribulation*, through the gate of *patience* ' v. 8, &c. God commendeth his charity towards us, because when as yet we were sinners (*and enemies of God*) Christ died for us: much more therefore being now justified shall we be saved from wrath through him. For if when we were enemies, we were reconciled to God, by the death of his Son: much more being reconciled shall we be saved by his life. (*O what grounds of hope! O infinite charity!*) v. 12. Wherefore as by one man (*the first Adam, our father according to the flesh*) sin entered into this world, and by sin death: and so death passed upon all men, in whom all have sined, viz. in that original transgression, which was *the sin of the world* (John i. 29.) So in like manner, as the apostle abundantly declares, in this and many other places; by one man also, the second Adam, who is our father according to the spirit; mercy, grace, life, and all other good things came down to us, for our eternal salvation. O blessed be this our great deliverer! Hence the apostle concludes ' v. 20. 21. *that where sin abounded, grace hath abounded more: that as sin hath reigned unto death, so also grace might reign, by justice unto everlasting life, thro' Jesus Christ our Lord.*' O when shall this blessed reign of grace put a final end to the unhappy reign of sin!

Chap. vi. v. 2, &c. ' How shall we that are dead to sin (*as all Christians ought to be, in consequence of their baptism*) live any longer therein. Know you not that all we who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism unto death: that as Christ is risen from the dead-- so we also may walk in newness of life.-- Knowing this that our old man (*of sin, and of that unhappy corruption, which we have inherited from Adam*) is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer.

longer. -- Knowing also that Christ rising again from the dead, dieth now no more, death shall no more have dominion over him -- so do you also reckon yourselves to be dead to sin, but alive to God in Christ Jesus our Lord. Let not sin therefore reign in your mortal body, so as to obey the lusts thereof, &c. O how happy shall we be if we imitate the death and resurrection of Christ, in such manner as to die to sin, and rise with him to a new life, which henceforward may know no death! *For the wages of sin is death: but the grace of God everlasting life in Christ Jesus our Lord.*

Chap. viii. v. 1. There is now no condemnation to them that are in Christ Jesus, who walk not according to the flesh (by consenting to the disorderly motions of passion or lust; of which the apostle had complained in the foregoing chapter: for though these by a figure of speech are called *sin*; inasmuch as they come from original sin; and draw to sin, if not resisted: yet where there is no degree of consent, they neither bring along with them the proper guilt of sin, nor the *condemnation* which follows this guilt.) *v. 6, &c. The wisdom of the flesh* (by which the mind is set upon the things of the flesh) *is death: but the wisdom of the spirit* (by which the mind is set upon the things of the spirit) *is life and peace.* ‘For the wisdom of the flesh is an enemy to God: for it is not subject to the law of God. -- And they who are in the flesh (*the unmortified followers of the flesh*) cannot please God. But you are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.’ O dear Lord let this heavenly Spirit always dwell in us: Let us live by this spirit: let us walk by this Spirit, and by this Spirit let us ever mortify the deeds of the flesh; and we shall be sure to live for ever. ‘*v. 12, &c. Therefore brethren we are debtors, not to the flesh (our mortal enemy) to live after the flesh: For if*

if you live after the flesh, you shall die (*you shall perish eternally*) but if by the spirit you mortify the deeds of the flesh, you shall live (*for ever.*) For whosoever are led by the Spirit of God, they are the Sons of God. -- And if sons, heirs also, heirs indeed of God and joint-heirs with Christ: Yet so if we suffer with him (*mark this condition*) that we may be also glorified with him. For I reckon that the sufferings of this present time, are not worthy to be compared with the glory to come, that shall be revealed in us, &c. (*Attend my soul to these great truths.*) v. 26. The Spirit also helpeth our infirmity. For we know not what we should pray for, as we ought, but the Spirit himself asketh for us with unspeakable groanings (*by inspiring us, teaching us, and assisting us to pray.*) v. 28, &c. We know that to them that love God, all things work together unto good. -- For whom he foreknew, he also preordained to be made conformable to the image of his Son (*in their lives, and in their sufferings*) that he might be the first-born amongst many brethren. -- What shall we then say to these things? If God be for us who is against us? He that spared not even his own Son, but delivered him up for us all; how hath he not also with him given us all things? &c.' See here, my soul, what pressing motives thou hast to give glory to thy God, all thy life long, and for all eternity: and to cry out with the apostle. ' v. 35, &c. Who then shall separate us from the love of Christ? Shall tribulation? Or distress? -- Or persecution? Or the sword? -- In all these things we overcome, because of him that hath loved us. For I am sure that neither death nor life -- nor things present nor things to come -- nor any creature whatsoever shall be able to separate us from the love of God, which is in Jesus Christ our Lord.' O Christians that these were always our dispositions!

Chap. xi. v. 20, &c. Thou standest by faith (the apostle speaks to the converts amongst the Gentiles, who had been engrafted into the stock, instead of the Jews, who had been cut off) *be not high-minded, but fear.* 'For if God hath not spared the natural branches, lest perhaps also he spare not thee. See then the goodness and severity of God: towards them indeed that are fallen, the severity; but towards thee the goodness of God, if thou abide in goodness, otherwise thou also shalt be cut off. And they also if they abide not in unbelief, shall be grafted in, &c.' (See here ye *just*, who by grace are *grafted* in Christ, and at present *stand by faith*, that you are not to be *high-minded*, or conceited of your being secured, by your *believing yourselves justified*, from the danger of being *cut off*, and perishing to eternity: And therefore the apostle would have you to fear; lest you should fall from the grace and *goodness of God*; and experience the *severity* of his judgments. O how much then are they to be pitied, who instead of embracing and cultivating this humble fear, recommended by St. Paul, make it a point of conscience to exclude all *fear* from the *justified* Christian. Alas! how sadly are these new sectaries fallen both from the belief and the practice of the Saints! 'v. 33, &c. O the depth of the riches, of the wisdom, and of the knowledge of God! How incomprehensible are his judgments: and how unsearchable are his ways? For who hath known the mind of the Lord? Or who hath been his counselor? Or who hath first given to him, and recompence shall be made him? For of him, and by him and in him, are all things: to him be glory for ever. Amen.' O my soul, see thou always fear and love this great God: but dive not into his judgments: nor pretend to know his secrets: only *labor with all thy power to make thy election sure, by fervor in faith and good works*, (2 Peter i. 10.) *and to work out thy salvation with fear and trembling.* Philip. ii. 12.

Chap.

Chap. xii. v. 1, 2, &c. ' I beseech you brethren by the mercy of God (*O the most endearing motive!*) that you present your bodies a living sacrifice (*by wholly dedicating them to the service of God*) holy, pleasing to God. And be not conformed to this World; but be ye reformed in the newness of your mind: that you may prove, what is the good, and the acceptable, and the perfect will of God (*and make this the rule of your lives and actions*)-- not to be more wise than it behoveth to be wise (*by self-conceit and presumption*) but to be wise unto sobriety, &c. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good. Loving one another with brotherly love; in honor preventing one another. In carefulness not slothful; In spirit fervent: serving the Lord, rejoicing in hope: patient in tribulation: instant in prayer. Communicating to the necessities of the Saints: pursuing hospitality. Bless them that persecute you: bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of one mind one towards another. Mind not high things but condescend to the humble (*or to things that are low.*) Be not wise in your own conceits. Render to no man evil for evil: Provide things good, not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, have peace with all men. Not revenging yourselves, my dearly beloved--for it is written. Revenge is mine, and I will repay, saith the Lord. But if thy enemy be hungry, give him to eat, &c. Be not overcome by evil, but overcome evil by good.' Lord teach us in practice all these excellent lessons, of Christian morality.

Chap. xiii. v. 1, &c. ' Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God: and they that resist purchase to themselves

themselves damnation. (Hear, Christian souls, and submit yourselves to *higher powers*, and to all that have authority over you from God. To obey your lawful superiors, both in church and in state, is an indispensable duty; 'tis a fundamental point of Christian morality.) v. 5. 6. &c. Wherefore be subject of necessity, not only for (*fear of their*) wrath, but for conscience sake. --- Render to all men their dues. Tribute to whom tribute is due: custom to whom custom: fear to whom fear: honor to whom honor. Owe no man any thing, but to love one another. For he that loveth his neighbour hath fulfilled the law. --- The love of our neighbour worketh on evil. Love therefore is the fulfilling of the law. (O blessed charity? O how much is this great duty of loving one another inculcated in the word of God.) v. 11. &c. It is now the hour for us to arise (*to awake*) from sleep: For now our salvation is nearer than when we first believed. The night (*of this life is far spent*) is passed; and the day is at hand. Let us therefore cast off the works of darkness, and put on the armor of light. Let us walk honestly, (*decently*) as in the day, not in reveling and drunkenness, not in chambering and impurities; not in strife and envy: But put ye on the Lord Jesus Christ, and make no provision for the flesh in its lusts.' The reading of these lines at once determined St. *Austin*, to renounce for ever the world, the flesh, and the devil; and to dedicate himself eternally to divine love, O that it might produce some such like effects in all readers!

Cnap. xiv. v. 4, &c. 'Who art thou that judgest the servant of another, (even of the great God, who is the master of us all, and to whom all judgment belongs.) 'Tis to his own Lord he stands, or falls: and he shall stand; for God is able to make him stand. None of us liveth to himself; and no one dieth to himself. For whether we live, we live unto

unto the Lord ; or whether we die, we die unto the Lord. Therefore whether we live, or whether we die, we are the Lords. (*O that all Christians had this way of thinking !*) For to this end Christ died, and rose again, that he might be Lord both of the dead and of the living. But thou, why judgest thou thy brother ? or thou, why dost thou despise thy brother ? For we shall all stand before the judgment seat of Christ,---and every one of us shall render an account to God for himself : Let not then our good (*our christian liberty*) be evil spoken of. For the kingdom of God is not meat and drink : but justice and peace, and joy in the Holy Ghost, (*is to make our souls happy.*) Therefore let us follow after the things that are of peace : and keep the things that are of edification one towards another, &c.' Happy they who always follow in practice these great lessons of prudence and charity !

Chap. xv. v. 1, &c. ' We that are stronger ought to bear the infirmities of the weak : and not to seek to please ourselves. Let every one of you please his neighbour unto good, to edification. For Christ did not please himself, &c. v. 4. The things that are written, are written for our instruction : that thro' patience, and the comfort of the scriptures, we may have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, --- that with one mind, and with one mouth you may glorify God, &c. Wherefore receive (*and support*) one another, as Christ has received you.' O teach us, Lord this mutual charity and perfect unanimity.

Chap. xvi. v. 17, 18, &c. ' I beseech you, brethren, to mark them, who make dissensions and offences (*schisms and heresies*) contrary to the doctrine which you have learnt (*the faith first delivered to the saints,*) and to avoid them. For they that are such, serve not Christ our Lord : but their own belly (*their sensual*

sensual appetite, their carnal inclinations, their pride and vain glory, or their worldly lucre,) and by pleasing speeches, and good words, seduce the hearts of the innocent.' A necessary warning at all times is this against false teachers and seducers; who may be easily known by these marks, given by the apostle; of making dissensions, in the church, and drawing away unwary Christians, from their ordinary pastors, the successors of the apostles, to follow their novelties, and new raised communions; of causing disturbances, offences and scandals amongst christian people, by teaching doctrines contrary to what they had learnt from the church: of serving not Christ our Lord, in sincerity, humility, poverty of spirit, meekness, obedience and charity; but rather serving and seeking themselves ever intent on their own honor, pleasure, or worldly gain; and by pleasing speeches, insinuating themselves into the favor and affection of many, to gain them over to their party, for their worldly ends. Christians, beware of these false prophets: by their fruits you shall know them. St. Matthew vii. 15, 16.

The First Epistle to the CORINTHIANS.

CHAP. i. v. 18, 19, &c. 'The word of the cross (*of Christ: the preaching of a crucified God*) to them indeed that perish, is foolishness: but to them that are saved, that is to us, it is the power of God. For it is written: *I will destroy the wisdom of the wise, &c.* Hath not God made foolish the wisdom of this world? For seeing that in (*Christ who is*) the wisdom of God, the world by its wisdom knew not God; it pleased God by the foolishness (*as the*

world esteems it) of our preaching, to save them that believe. For both the Jews require signs, and the Greeks seek after wisdom: But we preach Christ crucified, to the Jews indeed a stumbling block, and to the Gentiles foolishness: but to them that are called both Jews and Greeks, Christ the power of God, and the wisdom of God. v. 27, &c. The foolish things of the world hath God chosen, that he may confound the wise: and the weak things of the world hath God chosen, that he may confound the strong: and the base things of the world, and the things that are contemptible, hath God chosen, and the things that are not, that he might bring to nought the things that are: that no flesh should glory in his sight. But of him are you in Christ Jesus, who of God is made unto us wisdom, and justice and sanctification, and redemption, that as it is written, he that glorieth may glory in the Lord.' O the wonders of the wisdom, and of the power of God, in bringing about the conversion of the world, and the establishment of Christ's kingdom upon earth, by ways so opposit to worldly pride, and to all the maxims of flesh and blood! O my soul, learn thou to be ever little and humble, and conformable to the cross of Christ; if thou desirest that God should do great things by thee, or for thee.

Chap. ii. v. 1, &c. 'And I, brethren, when I came among you, came not in loftiness of speech, or of (*human*) wisdom, -- For I judged not myself to know any thing among you but Jesus Christ, and him crucified. (*O give me, Lord, this blessed knowledge; and let me be ignorant of all things else!*) And I was with you in weakness and in fear, &c. And my speech and my preaching was not in the persuasive words of human wisdom; but in shewing of the spirit and of power. That your faith might not stand on the wisdom of men, but on the power of God. Howbeit, we speak wisdom among the perfect; yet not the wisdom

wisdom of this world, neither of the princes (*the rulers*) of this world, who come to nought. But we speak the wisdom of God in a mystery which none of the princes of this world knew; for if they had known it, they would never have crucified the Lord of glory. *But as it is written that,* eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love him. O give us, dear Lord, this true wisdom, and we shall be wise indeed.

Chap. iii. v. 16, &c. 'Know you not, that you are the temple of God, and that the Spirit of God dwelleth in you. Now if any man violate the temple of God, him will God destroy. For the temple of God is holy; which you are. Let no man deceive himself: if any man among you seem to be wise in this world. Let him become (*what the world will call*) a fool, that he may be wise indeed. For the wisdom of this world is foolishness with God.' O how happy then, how truly *wise* are they, whom the world esteems fools; because they despise and condemn the *lying follies* of this deluded and deluding world!

Chap. iv. v. 1, 2, &c. 'Let a man so account of us (*pastors and teachers*) as of the ministers of Christ and the dispensers (*the stewards*) of the mysteries (*and sacraments*) of Christ. (*O the sublime office and calling*) Here now it is required among the dispensers, that a man be found faithful! But to me it is a very small thing to be judged (*and condemned*) by you, or by man's day, -- For I am not conscious to myself of any thing: yet am I not hereby justified. For he that judgeth is the Lord. Therefore judge not before the time; until the Lord come, who both will bring to light the hidden things of darkness; and will make manifest the counsels of hearts; and then shall every man have his praise from God.' In the mean time let no man glory in his own gifts; or the talents of his

teachers. ‘ For who distinguisheth thee, *says the Apostle*, v. 7. Or what hast thou, that thou hast not received! And if thou hast received, why dost thou glory, as if thou hadst not received it?’ O Christians learn from hence, neither rashly to judge, or condemn the ministers of Christ; nor yet to take occasion from their learning or eloquence, or any other excellencies, of vain glorious contentions or dissensions about them. For these were the faults which the Apostle here reprehends in the Corinthians.

Chap. v. v. 6, 7, &c. ‘ Know you not that a little leaven corrupteth the whole lump. Purge away the old leaven, that you may be a new paste, as you are unleavened. For Christ is sacrificed to be our pasch, (*our paschal lamb, on whom we are to feed*) Therefore let us feast (*on him*) not with the old leaven, nor with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.’ Yes, Christians, these are the dispositions, with which we ought to approach to our great passover.

Chap. vi. v. 9, &c. ‘ Know you not that the unjust shall not possess the kingdom of God! Do not err, (*do not deceive yourselves*) neither fornicators, nor idolaters, nor adulterers, &c. (*nor such as defile themselves or others with unnatural lust,*) nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners shall possess the kingdom of God.’ O no, the portion of all these is in the pit, burning with fire and brimstone, which is the second death. Let not then any of these abominations be found in the inheritance of the Lord. ‘ v. 19, 20. Know you not Christians, that your *bodies* are the temples of the Holy Ghost, who is in you, whom you have from God; (*see then you defile them not with lust.*) And you are not your own, for you are bought (*you have been purchased by the Son of God,*) with a great price. Glorify then, and bear (*carry*) God in your bodies.

Chap.

Chap. vii. Contains great lessons, both for the married, and for the unmarried. To them that are married, the Apostle inculcates the divine precept, of not departing from one another; and of rendering to one another the due benevolence, of the marriage debt. To the unmarried, he recommends the great advantages, of continuing in the state of celibacy or virginity; more especially because it enables Christians to attend upon the service of the Lord without impediment, and without having their hearts divided, and distracted by worldly solicitudes. v. 29, &c. This therefore I say, brethren, the time is short: it remaineth that they also who have wives, be, as if they had none: and they that weep as if they wept not: and they that rejoice as if they rejoiced not: and they that buy as if they possessed not: and they that use this world, as if they used it not: for the fashion of this world passeth away. But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord; how he may please God. But he that is with a wife, is solicitous for the things of the world; how he may please his wife, and he is divided. *How strongly does this doctrine plead for the celibacy of the clergy? So also the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit: But she that is married thinketh on the things of the world, how she may please her husband, v. 38. &c* Therefore he that giveth his virgin in marriage doth well, and he that giveth her not, doth better. A woman is bound by the law, of marriage as long as her husband liveth: but if her husband die she is at liberty, to marry to whom she will, only in the Lord in the communion of the church of christ. But more blessed shall she be, if she so remain unmarried according to my counsel: and I think that I also have in giving this counsel the direction of the Spirit of God.' Such are the dictates of the

Holy Ghost, with regard to a married, and a single life.

Chap. viii. v. 1, 2, &c. Knowledge puffeth up (them that are self-conceited; and who build upon their own lights or talents) *but charity edifieth*, (not seeking to be esteemed or praised for learning and knowledge; but rather to say, and to do at all times such things as are most for the edification of ones neighbours.) *And if any man think that he knoweth anything* (so as to be puffed up with the conceit of his own knowledge.) *he hath not yet known* (either God or himself) *as he ought to know.* ‘But if any man love God, the same is known by him.’ O give me, dear Lord, this happy knowledge, the science of the Saints! *v. 9. But take heed lest perhaps your liberty* (which you take of eating meats offered to idols, upon an opinion you have of your knowledge,) *become a stumbling block*, (a scandal) *to the weak.* *v. 11. And through thy knowledge the weak brother should perish for whom Christ died*, (who died for all.) *v. 13. Wherefore if eating meat* (however lawful in itself should) *scandalize my brother* (by being an occasion of his falling into sin,) *I will never eat flesh, lest I should scandalize my brother.* Christians see with what diligence you ought to avoid the dreadful evil of giving scandal to the weak: and thereby occasioning them to lose their souls.

Chap. ix. v. 19, &c. ‘Whereas I was free as to all, I made myself the servant of all, *says the Apostle*, that I might gain the more (*souls to God.*) And I became---all things to all men, that I might save all. And I do all things for the Gospel’s sake, that I may be made partaker thereof. (See here, ye ministers of Christ, a glorious example of a disinterested zeal and charity for souls, set before you by St. Paul, for your imitation. Now hear what follows. *v. 24, &c.* Know you not that they that run in the race, all indeed run, but one (*only*) receiveth the prize? Run

Run ye so, that you may obtain it. And every one that striveth for the mastery (*in the public games,*) refraineth himself from all things, (*from all intemperance and lust,*) and they indeed *do it*, that they may receive a corruptible crown, but we (*must do it*) for an incorruptible one. I therefore so run, not as at an uncertainty, (not at random, but with my eye always fixed upon the prize, and pressing forward towards it, with all my might.) I so fight, not as one beating the air : but I chastise my own body, and bring it into subjection, lest perhaps after having preached to others, I myself should become a cast away.' Christians, let us all learn to follow this great example ; and labor with the Apostle to work out our salvation, with fear, with diligence, and with humility.

Chap. x. v. 12, &c. ' Let him that thinketh himself to stand, take heed lest he fall.---God is faithful, who will not suffer you to be tempted above your strength : but will make (*in your favor*) *when the temptation shall come upon you, the issue happy*, that you may be able to *escape, or to bear with it.* v. 31, &c. Therefore whether you eat, or drink, or whatsoever else you do, do all to the glory of God. Give no offence to any, as I also (*seek to*) please all men in all things ; not seeking that which is profitable to myself, but to many ; that they may be saved.' (O how happy are they who after this manner in all occasions, and above all things, seek the glory of God, and the salvation of souls !

Chap. xiii. v. 1, 2, &c. ' If I speak with the tongues of men and of Angels, and have not charity, I am become as a sounding brass, or a tinkling cymbal. And if I should have prophecy, and should know all mysteries, and all knowledge : and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor ;
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and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.' O my soul, dread thou then the loss of charity, above all other losses, and above all other evils. None of the gifts of God, not even his most miraculous graces, can ever bring thee to God, if charity be wanting: faith itself, and all other virtues are dead without charity. But where charity comes, she brings along with her the whole train of other virtues. v. 4, &c. 'Charity is patient, she is kind, (*bountiful and benevolent*) charity envieth not, dealeth not perversely: is not puffed up (*but humble*) is not ambitious, is not selfish; is not easily provoked to anger; thinketh no evil (*is not jealous or suspicious*) rejoiceth not in iniquity (*in any evil or harm of another*) but rejoiceth with the truth (*in all that is good and right*) charity beareth all things, believeth all things, hopeth all things, endureth all things, &c.' My soul, dost thou find all these fruits in thee? If so, all is well. If not, thou hast reason to fear a want of charity: And what must become of thee, if charity be wanting to thee?

Chap. xiv. v. 34, 35, &c. 'Let women keep silence in the churches: for it is not permitted to them to speak, &c. For it is a shame for a Woman to speak in the church.---If any man seem to be a prophet, or spiritual (*endowed with the gifts of the holy Spirit*) let him know the things that I write to you, that they are the commandments of the Lord. But if any man know not, he shall not be known (*nor acknowledged by the Lord.*) v. 40. Let all things be done decently and according to order.' By this doctrine of an inspired Apostle, it is demonstrated, that the Spirit which moves women to preach in any church or congregation, is not the Spirit of God.

The second Epistle to the C O - *R I N T H I A N S .*

CHAP. i. v. 3, 4, &c. 'Blessed be the God and Father of our Lord Jesus Christ, the Father of all mercies, and the God of all comfort: who comforteth us in all our tribulation; that we also may be able to comfort them, who are in all distress ---For as the sufferings of Christ abound in us; so also through Christ doth our comfort abound.---That our hope for you may be steadfast; knowing that as you are partakers of the sufferings, so shall you be also of the consolation.' (O blessed indeed be that infinite goodness of our God, who thus seasons with his heavenly comforts, the light and momentary crosses and afflictions of his faithful servants!) v. 22, 23. Who also hath *confirmed us in Christ*; and hath *anointed us*, (with the sweet unction of his grace) who *bath sealed us*; and *given us the pledge of his Spirit in our hearts* (by the sacrament of confirmation.)

Chap. iii. v. 4, 5. 'We have confidence thro' Christ, towards God: not that we are sufficient to think any thing of ourselves, as of ourselves; but our sufficiency is from God.' O in him indeed we can do all things: but without him we can do nothing!

Chap. iv. v. 1, 2, &c. 'Therefore seeing we have this ministration (this glorious ministry of the New Testament) according as we have obtained mercy (that is by the free gift of the mercy of God) we faint not. But we renounce the hidden things of dishonesty (the disgraceful methods suggested by an artful self-seeking, or by the love of worldly lucre) not walking in craftiness, nor adulterating the word
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of God ; but by manifestation of the truth, commending ourselves to every man's conscience, in the sight of God.' (O such ought all preachers to be ! Perfectly disinterested ; and seeking nothing but purely God ; and the salvation of souls ; and manifesting by their whole conduct the truth of these dispositions.) v. 3, &c. *And if our gospel be also hid*, (if notwithstanding the sincerity and truth of our preaching, many choose to remain in their infidelity, and in their vices : 'tis not our fault, but their own) it is hid to them that are lost, in whom the God of this world (the love of the world and its lusts) hath blinded their minds---that the light of the gospel of the glory of Christ---should not shine unto them. For we preach not up ourselves, but Jesus Christ our Lord : and ourselves your servants through Jesus. For God who commanded (*in the first creation*) the light to shine forth out of darkness ; hath shined forth in our hearts ; to give (*out, through our ministry*) the light of the knowledge of the glory of God, in the face of Christ Jesus. But we have this treasure in earthen vessels (being encompassed with infirmity in these mortal bodies) that the excellency may be of the power of God, and not of us.---Always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies.---Knowing that he who raised up Jesus, will raise up us also, with Jesus, and place us with you.---For which cause we faint not (under our tribulations) but though our outward man (this mortal body) is corrupted (daily decays) yet the inward man is renewed (*gains new vigor*) day by day. For that which is at present momentary and light of our tribulation worketh for us above measure exceedingly an eternal weight of glory : while we look not at the things which are seen (*in this world*) but at the things which are not seen. For the things which are seen are temporal ; but the things which are not seen are eternal.²

ternal.' O my soul, that we had always the same way of thinking, as had this blessed Apostle!

Chap. v. v. 1, 2, &c. 'We know if our earthly house of this habitation (*in the body*) be dissolved *by death*) that we have a building of God, a house not made with hands eternal in heaven. For in this also we groan (*in the midst of the labors and sorrows of our mortal pilgrimage*) desiring to be cloathed upon with our habitation that is from heaven---that. That which is mortal may be swallowed up by life. Now he that maketh us for this very thing, is God, who hath given us the pledge of the Spirit. Therefore having always confidence knowing that while we are in the body, we are absent from the Lord: for we walk by faith, and not by sight: we are confident I say and have a good will, to be absent rather from the body, and to be present with the Lord. And therefore we labor, whether absent, or present to please him.' (See my soul, if these be thy sentiments, and thy dispositions.) *For we must all* (after our departure from the body) be manifested before the judgment seat of Christ, that every one may receive the proper things of the body (the reward or punishment, for what he hath done, whilst in the body) according as he hath done, whether good or evil. (Sweet Jesus, do thou prepare us for this great appearance!) *v. 14. &c.* The charity of Christ preserveth us (*as the Apostle goes on*) judging this, that if one died for all, then all were dead. And Christ died for all: that they also who live, may not now live to themselves, but to him, who died for them. and rose again. (O the pressing motive to give ourselves up without reserve, to divine love, *viz. the charity of Christ* for us, in dying to deliver us from eternal death, and to bring us to eternal life.) *v. 17, &c.* If then any be in Christ (*let him be*) a new creature: the old things are passed away: behold all things are made new (*through Christ*)---For God indeed was in Christ reconciling the
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the world to himself---and he hath placed in us (*the apostles and pastors of the church*) the word of reconciliation. For Christ therefore we are ambassadors, God as it were exhorting by us: for Christ, we beseech you, be ye reconciled to God. (*O let us hearken to these ambassadors of heaven!*) Him, that knew no sin, for us he hath made (*a victim for*) sin; that we might be made the justice of God in him. O blessed be his goodness for ever!

Chap. vi. v. 1, 2, &c. 'We exhort you, that you receive not the grace of God in vain. For he saith: In an accepted time, I have heard thee; and in the day of salvation I have helped thee. Behold now is the acceptable time: behold now is the day of salvation. (*O Christians, embrace this present acceptable time, by a due correspondence with grace, lest hereafter there should be no more time for you, &c.*) Bear not the yoke together with unbelievers (*by marrying with them.*) For what participation hath justice with injustice? Or what fellowship hath light with darkness? Or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols? For you are the temple of the living God; as God saith: I will dwell in them; and I will walk among them; and I will be their God; and they shall be my people. Wherefore go out from among them, and be ye separate; *saith the Lord*: and touch not the unclean thing: And I will receive you; and I will be a Father to you, and you shall be my sons, and my daughters, saith the Lord almighty. O teach us Lord ever to walk worthy of such a Father.

Chap. vii. v. 1, &c. 'Having therefore these promises (*of God's dwelling with us, and in us, and making us his children, and his temples*) let us cleanse ourselves, dearly beloved, from every defilement of the flesh, and of the spirit (*that is to say, from all both carnal and spiritual sins*) perfecting holiness in
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the fear of God.' (i. e. Accomplishing, with the fear of God, a perfect purity and sanctity, becoming the children and temples of the living God.) ' v. 8, &c. Although I made you sorrowful by my former epistle. -- Now I am glad: not because you were made sorrowful; but because you were made sorrowful unto penitence. For you were made sorrowful according to God, &c. Now the sorrow that is according to God, worketh penitence, stedfast unto salvation: but the sorrow of the world worketh death.' O keep us Lord from this worldly sadness, which has no good in it, but brings on death: but give us always that penitential sorrow, which washes away our sins, and brings us to thee.

Chap. viii. v. 1, &c. ' Now we make known to you brethren, the grace of God that hath been given in the churches of Macedonia: That in much experience of tribulation they have had abundance of joy, and their very deep poverty hath abounded unto the riches of their simplicity' (that is of their sincere bounty, and charity.) Joy in tribulation, and liberality in giving alms, under the experience of great poverty, were signal graces indeed, which God had bestowed on the Christians of Macedonia: which the Apostle here commemorates, in order to stir up the Corinthians, who were richer, to contribute more largely to the relief of the poor Christians of Judea. Which he also preses, by the following consideration ' v. 9. You know the grace of our Lord Jesus Christ, that being rich, became poor, for your sakes; that through his poverty, you might be rich.' He adds:

Chap. ix. v. 6, &c. ' Now this I say: he who soweth sparingly, shall also reap sparingly: and he who soweth in blessings (*by more plentiful alms*) shall also reap of blessings (*in a more plentiful reward.*) Every one as he hath determined in his heart, not with sadness (*grudging what he gives*) or of necessity by

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constraint. For God loveth a chearful giver. And And God is able to make all grace abound in you; that ye always having all-sufficiency in all things, may abound unto every good work: as it is written.' He hath dispersed abroad, he hath given to the poor; his justice remaineth for ever. See here Christians the excelent fruits of alms, redounding both to the spiritual and temporal good of the alms-giver: according to what the Apostle adds.' 'v. 10. He that minnistrcth seed to the sower, will both give you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice: that being enriched in all things, you may abound unto all *sincere* bountifulness *and* *charity*.

Chap. x. v. 3, &c. 'Though we walk in the flesh, we do not war according to the flesh. For the weapons of our warfare are not carnal, but mighty in God, unto the pulling down of (*all opposit*) fortifications, destroying counsels (*of the malignant*) and every height, that exalteth itself against the knowledge of God; and bringing into captivity every understanding unto the obedience of Christ, and having in readines (*both the power and the means*) to revenge all disobedience.' Such is the authority our Lord has been pleased to impart to the chief pastors of his church: See, my soul thou ever submit to it. 'v. 17, 18. He that glorieth, let him glory in the Lord. For not he who commendeth himself is approved, but he whom God commendeth.' Ah! how vain will it be to be commended by ourselves; and by all the world besides, if we are condemned by God.

Chap. xii. v. 7, 8, &c. 'Lest the greatness of the revelations should lift me up (*should puff me up with pride; in order to keep me bumble*) there was given me a sting of my flesh, an angel of satan to buffet me. For which thing thrice I besought the Lord, that it might depart from me: and he said to me, my grace is sufficient for thee: for power is
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made perfect in infirmity.' Virtue is advanced, and perfected, under humiliations and afflictions, which give us a sense of our own weakness, and of our absolute dependance on God's grace, and oblige us to fling ourselves upon him. ' v. 9, &c. Gladly therefore will I glory in my infirmities, that the power of Christ (*and of his grace*) may dwell in me (*and be glorified in me.*) Therefore I take pleasure in my infirmities, in reproaches in necessities, in persecutions, in distresses for Christ's sake.' *For when I am weak* (under these humiliations and tribulations) *then am I powerful* (by being the more strongly supported and exalted by the grace of Christ.) v. 14. *I seek not the things that are yours* (your money or your worldly substance) *but yourselves*, (that is, the welfare and salvation of your souls.) ' v. 15. And I most gladly will spend, and be spent myself for your souls: although loving you more, I be loved less by you.' See here the Apostles charity, worthy of the imitation of all pastors of souls.

The Epistle to the GALATIANS.

CHAP. ii. v. 19, &c. ' I through the law (*of life in Christ*) am dead to the old law, that I may live to God; with Christ I am nailed to the cross. And I live, now not I; but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who hath loved me, and delivered himself for me.' My soul, are these thy dispositions? How happy should we be if we could with truth say all that the Apostle has here said!

Chap. iii. v. 26, &c. ' You are all the children of God by faith, in Christ Jesus. For as many of you as have been baptized in Christ, have put on

Christ.' O child of God, who hast put on Christ, see thou shew forth in thy life, the life of Christ.

Chap. v. v. 1. 'Stand fast, and be not held again under the yoke of bondage. v. 6. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision: but faith that worketh by charity.' See here what kind of faith is to bring us to God: not a barren speculative belief; nor a presumptuous assurance of our justification and salvation: but a faith *that worketh*; that is fruitful in all good works: and a *faith that worketh by charity*; that is by the love of God above all things; and by the love of our neighbours, as of ourselves. 'v. 13, &c. You brethren, have been caled unto liberty: only make not (*your christian*) liberty an occasion to serve the flesh: but by charity of the spirit serve one another. For all the law is fulfilled in one word: *Thou shalt love thy neighbour as thyself*. But if you bite and devour one another: take heed you be not consumed one by another!' Christians, lay up in your hearts this lesson of mutual charity, which is so often inculcated by the Spirit of God. 'v. 16, &c. I say then walk in the Spirit, (*and according to the dictates of the Spirit*) and you shall not fulfil the desires of the flesh. For the flesh lusteth against the Spirit, &c. For these (*two, the flesh and the spirit*) are contrary to one another, &c. Now the works of the flesh are manifest which are fornication (*and all other kinds of sins of*) uncleanness, and immodesty; luxury, idolatry, witchcraft, enmities, contentions, --sects (*that is to say, heresies and schisms*) envies, murders, drunkenness, revelings, and such like: of the which I foretel you, as I have foretold to you: that they who do such things shall not obtain the Kingdom of God.' O keep us dear Lord, from all these dreadful evils, which have sent so many millions to the bottomless pit! 'v. 22, &c. But the fruit of the Spirit is charity, joy, peace, patience, &c. against such there is

no law. And they that are Christ's, have crucified their flesh with the vices and concupiscences thereof." O how happy are they who are thus perfectly mortified! Their portion shall be love, joy, and peace. But O *If we would indeed* (v. 25, 26.) *live in and by the Spirit* (the principle of grace and virtue) *let us walk in the Spirit* (let our whole life and conversation be agreeable to the Spirit) *let us not be desirous of vain glory* (a capital enemy of a spiritual life, and let us keep off from all her unhappy off-spring, especially from) *provoking one another, and envying one another.*

Chap. vi. v. 1, 2, &c. Brethren, if a man should be overtaken in any fault, you who are spiritual, instruct such a one (putting him in mind of his duty; but let it be) *in the spirit of meekness* (and humility) *considering thyself* (and thy own great frailty) *lest thou also be tempted* (and given up, in punishment of thy pride and uncharitableness, into the same or greater faults.) *Bear ye therefore one another's burthens: and so you shall fulfil the law of Christ,* (his favorite precepts of mutual charity, meekness, and humility.) *For if any man think himself to be something* (and thereupon despise his neighbour, or prefer himself before him) *whereas indeed he is nothing, he deceiveth himself* But let every one prove and look to his own work (and see how wretched his own performances are; and not take occasion of preferring himself to others, by having his eyes open to their faults, and shut to his own.) -- *For everyone shall bear his own burden,* (and have enough to do to answer for himself.) "And let him that is instructed in the word, communicate with him that instructeth him (by making him partaker with him) in all good things. Be not deceived: God is not to be mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh (by gratifying his sinful inclinations) of the flesh also shall reap corruption (the just punishment

of his sins both in time and eternity.) But he that soweth in the spirit, of the spirit shall reap life everlasting And in doing good let us not fail (*or faint*) for in due time we shall reap not failing. Therefore, whilst we have time, let us work good to all men; but especially to those who are of the household of the faith.' O let us all attend to, and follow in the practice of our lives all these heavenly lessons. Happy we, if we could also from our hearts say with the Apostle: 'v. 14, &c. God forbid that I should glory, save in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature' (i. e. that we should become new creatures, by putting off the old man of corruption and sin; and putting on the new man Jesus Christ.) *And whosoever shall follow this rule* (of becoming new creatures) *peace* (and all happiness shall be) *on them, and mercy* (for they indeed are) ---- the Israel of God, (the true people of the Lord.)

The Epistle to the EPHESIANS.

AFTER that the Apostle had set forth, in the three first Chapters of this Epistle, the wonders of God, in the incarnation of his God for our redemption; and the incomprehensible blessings we have received through him; who is our head, and the source of all our good. He proceeds to lay down in the three last chapters, excellent lessons of Christian morality.

Chap. iv. v. 1. 2, &c. 'I therefore a prisoner in the Lord, (*being at this time in bands for Christ,*) beseech you that you walk worthy of the vocation in which you are called, (*worthy of the calling and dig-*
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nity of *Cbristians*,) with all humility, and mildness, with patience, supporting one another in charity, (for these are the favorite virtues of Christ: and walking in them is walking worthy of your calling,) careful to keep (*and maintain with all other Cbristians*,) the unity of the spirit (*of concord, and brotherly-love*,) in the bond of peace. (To which unity and concord, all kind of motives invite you, seeing you are all in Christ,) one body, and one spirit: all called in one hope of your calling, (to a happy comunion together in eternal glory: and in the mean time, having all of you,) one Lord, one faith, and one baptism.---But to every one of us is given grace according to the measure of the giving of Christ, (from whom is all our store: and who by his Spirit, whom he has sent to his church; has plentifully provided for all our spiritual necessities,) and he has given some apostles, and some prophets,--and other some pastors and teachers for the perfecting of the saints, (*for the bringing on the faithful to the perfection of sanctity*.) Till we all meet, (*by the help of their ministry*) into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, that henceforth we be no more children tosed to and fro, and carried about with every wind of doctrine, by the wickedness of men, and cunning craftiness, by which they lie in wait to deceive: but doing the truth in charity, we may in all things grow up in him who is the head, even Christ.' O what obligations have we to this Lord of ours, who has thus provided for our security against being imposed upon by the sleights of *heretics*, and for the maintaining us always in *unity and truth*, by giving us a succession of *pastors and teachers*, divinely commissioned, and divinely assisted, to continue with us for ever! Here the obedient and humble Christian rests secure; under guides, with whom Christ remains for ever: whilst the proud and self-conceited, who refuse to submit their private judgment

judgment to this divine authority are tosed to and fro with every puff of wind, and at length miserably shipwreck'd upon this rock. v. 17, &c. This then I say, and testify in the Lord; that henceforth you walk not, as the Gentiles walk, in the vanity of their mind, who despairing, (*having no hope of a life to come.*) have given themselves up to lasciviousness, to the working of all uncleanness.---But you have been taught, as the truth is in Jesus, to put off the old man, who is corrupted, and to put on the new man &c. Wherefore putting away lying, speak ye the truth. Be angry, and sin not. Let not the sun go down upon your anger. Give no place to the devil. ---Let no evil speech proceed from your mouth, but that which is good to the edification of faith, that it may minister grace to the hearers.---Let all bitterness, and anger, and indignation and clamor, and blasphemy be put away from you, with all malice. And be ye kind one to another, merciful, forgiving one another, even as God hath forgiven you in Christ.' Therefore, as the Apostle proceeds.

Chap. v. 1, 2, &c. 'Be ye followers of God as his dearest children; and walk in love, as Christ hath loved us, and hath delivered himself for us. (O! that we were worthy followers of this most loving Father! O that amongst all these excelent virtues recommended by St. Paul in this Epistle, our hearts were particularly penetrated with the pure and bright flames of divine love! But as for the black and stinking fire of carnal love, and its unhappy offspring; the Apostle would have Christians to conceive that horror for all such crimes, that they should never be heard of, or *so much as named amongst them, as becometh Saints: nor obscenity, nor foolish talking* (in the way of loose jests, &c.) Ading, v. 5. that the unclean and covetous persons, (which is a serving of idols,) have no inheritance in the kingdom of Christ and of God. Hence, v. 6, &c. Let no man deceive you, *saith he* with

with vain words, (pretending to extenuate the guilt of these sins of impurity.) for *'tis because of these things*, (which are so odious to the God of purity,) that his wrath cometh upon the children of unbelief (the infidels; and has executed so many dreadful judgments upon them.) Be ye not therefore partakers with them, (lest as your guilt would be far more heinous than theirs, your punishment should also be far more grievous,) For you were heretofore darkness but now light in the Lord, walk ye as children of the light, in all goodness, and justice, and truth. Proving what is well pleasing to God, &c. Wherefore he saith; Rise (*awake*) thou that sleepest; and arise from the dead, and Christ shall enlighten thee. (O let us all obey these summons! Let us be glad to open our eyes to this blessed light! Unhappy are they who still sleep on in death; and will not come to the light of life.) v. 15, &c. See therefore brethren, how you walk circumspectly, (during this your mortal pilgrimage, in the midst of enemies, and of dangers on all sides of you,) not as unwise, but as wise, (*ever attentive to secure the main chance*,) redeeming the time, (by making the best use you can of your precious time; and rescuing it from the servitude of vanity and sin,) for the days of your mortality are short and evil. Wherefore become not unwise, but understanding what is the will of God, (and conforming to it, for this is the wisdom of a Christian.) And seek not a false happiness, in gratifying your sensuality, with *wine* and *luxury*: but if you desire to know by experience, what is true pleasure: seek to be filled with the Holy Spirit: (and entertain yourselves with him in your interior by) psalms and hymns, and spiritual canticles; making melody in your hearts to the Lord: and giving thanks always, for all things, in the name of our Lord Jesus Christ,---being subject (*submitting*) to one another in the fear of Christ. (O! this is indeed the true way to happiness and peace. In the

the mean time, take care you forget not your relative duties. Therefore,) v. 22, &c. Let wives be subject to their husbands, as to the Lord, because the husband is the head of the wife: as Christ is the head of the church. He is the Saviour of his body. Therefore as the church is subject to Christ, so also let wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the church: and delivered himself up for it: that he might sanctify it, cleansing it by the laver of water (*in baptism,*) in the word of life: that he might present it to himself, a glorious church, &c. So also ought men to love their wives, as their own bodies, ---as also Christ doth the Church.' O what could more strongly recommend to married people, their mutual duties one to another, than the great example of Christ and the Church: the more because Christian matrimony, as the Apostle here intimates, is raised to the dignity of a *sacrament*; as being a sacred and mysterious sign, of the perpetual and indissoluble union, which is between Christ and the Church. v. 31 32. For this cause shall a man leave his father and his mother, and shall stick close to his wife, and they shall be two in one flesh. This is a great sacrament, but I speak in Christ and in the Church.

Chap. vi. v. 1, 4, &c. Children obey your parents in the Lord.---And you fathers, provoke not your children to anger: but bring them up in the discipline and correction of the Lord: Servants be obedient to them that are your lords, (*your masters or mistresses,*) according to the flesh, ---in the simplicity (*sincerity*) of your heart, as to Christ: not serving to the eye, as it were pleasing men; but as the servants of Christ, [*referring your service to him,*] and doing the will of God from the heart; serving with a good will, as to the Lord, and not to men: knowing that whatsoever good thing any man shall do, [*the reward of*] the same he shall receive from the Lord

Lord, whether he be bond or free. And you masters do the same things to them ; forbearing threatnings : knowing that the Lord both of them and of you is in heaven : and there is no respect of persons with him : [*O let us always remember this !*] v, 10, &c. Finally, brethren, be strengthened in the Lord, &c. [wholy confiding in him, and not trusting at all in yourselves Put ye on the whole armor of God, that you may be able to resist [*and overthrow the Enemy*] in the evil day [*the time of temptation,*] and to stand in all things perfect. Stand ye therefore, having your loins girt about with truth, [with an upright and sincere intention and resolution to restrain your passions and lusts,] and having on the breast-plates of justice, (by a diligent application of your souls to acquire all Christian virtues,) and your feet shod with the preparation of the gospel of peace, (by turning your affections, which are as it were the *feet* of the soul, with a perfect *readiness* to follow the gospel, the only way to true *peace*) In all things taking the shield of faith, (by a lively sense and firm belief of the great truths of religion,) with which you may be able to extinguish all the fiery darts of the most wicked one, (which can never reach a heart, covered and fenced in on all sides with divine truths.) *And take unto you the helmet of salvation* (by protecting your head, as it were with God, by a perpetual adhesion to him, and an invincible confidence in him,) and the sword of the spirit, which is the word (*and truths*) of God. By all prayer and supplication, praying at all times in the spirit : and in the same watching with all instance &c.' See my soul, how much we must be in earnest in all our spiritual duties, and with what instance and fervor we must pray, if we would secure to ourselves the victory over all our enemies, and the eternal salvation of our souls.

The Epistle to the PHILIPPI- ANS.

CHAP. i. v. 21, 22. *To me, to live is Christ, (he is my life,) and to die, (that I may go to him) is gain (yea the greatest gain: yet) if to live in the flesh, (still longer should be set before me,) this would be to me the fruit of labor, (by furnishing me with the occasion of bringing forth more fruit, by my labors and preaching, in the conversion of souls, and therefore) what to choose I know not: 'but I am straitened between two: having (on the one hand) a desire to be dissolved, (set loose from the prison of the body,) and to be with Christ, a thing by far the better (for me,) but (on the other hand,) to abide still in the flesh is needful for you.'* See here, a Saint, indeed content to forego for a time all the joys of heaven, that he may labor the longer upon earth for the salvation of the souls of his neighbours.

Chap. ii. v. 1, 2, &c. If you have any bowels of commiseration (for me in my labors and sufferings,) fulfil you my joy, (by walking as becomes good and perfect Christians: I ask nothing else of you.) 'Be ye all of one mind, having the same charity, agreeing in sentiment. Let nothing be done through contention, nor by vain glory: but in humility let each esteem others better than themselves. Each one not considering the things that are his own, (his own private interest or satisfaction,) but those that are other men's. For let this mind be in you, which was also in Christ Jesus, who being in the form of God, (the nature of God,) and therefore thinking it no robbery, his being equal with God, [to give you an example of humility,] emptied himself, [made himself as of no account,]

account,] taking the form of a servant, [*the servile nature of man,*] being made in the likeness of men, and in habit found as a man: He humbled himself becoming obedient unto death, even to the death of the cross.' [O the great pattern of humility, the Son of God upon a cross! O the great pattern of obedience O teach us, Lord, these two great lessons; to be ever little and humble; and rather to die than not obey.] v. 9, &c. Wherefore God also hath exalted him; and hath given him a name, which is above all names: that in the name of Jesus every knee should bow,---and every tongue should confess, that the Lord Jesus Christ is in the glory of God the Father. Wherefore, my dearly beloved, as you have always obeyed,---with fear and trembling, work out your salvation. [*Mark this against the presumptuous assurance of new sectaries*] v. 14. &c. And do ye all things without murmurings and demurings: that you may be blameless and sincere children of God without reproof, in the midst of a crooked and perverse generation: among whom you shine, as lights in the world, holding forth the word of life.' O that all Christians were such shining and burning lights!

Chap. iii. v. 9, 10, &c. 'I count all things to be but loss for the excellent knowledge of Jesus Christ my Lord: for whom I have suffered the loss of all things, and count them but as dung that I may gain Christ.---That I may know him, and the power of his resurrection, and the fellowship of his sufferings: being made conformable to his death: if by any means I may attain to the resurrection, which is from the dead. Not as though I had already attained, or were already perfect: *but* I follow after, &c. Forgetting the things that are behind, and stretching forth myself to those that are before, I press towards the mark, to the prize of the high calling of God in Christ Jesus. Let us therefore as many as are perfect be thus minded.' [Yes, Christians, and let us that are

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imperfect aspire after this perfection; of counting all things but as dung, in comparison with the knowledge and love of Jesus Christ crucified; of giving up our nearest and dearest affections for him; and of ever pressing forward with all our might towards him.] v. 17, &c. *Be followers of me brethren,* [imitate me in all this,] *and observe them who so walk as you have our model,* [those happy Christians who copy out in their lives the virtues of their Apostle.] *For* [alas!] *many walk, of whom I told you often, and now tell you with tears, that they are enemies of the cross of Christ* [by flying from all self-denial and mortification, and ever indulging their sensual appetite,] *whose end is destruction,* [even a miserable eternity,] *whose God is their belly,* [by loving their carnal pleasures better than God,] *whose glory is in their shame,* [seeking honor from those very things, which they ought to be ashamed of,] *who mind earthly things,* [whose thoughts and hearts are quite taken up with this wretched earth,] *But our conversation is in heaven,* &c. [Happy those Christians, who can say this with truth! O happy they whose thoughts and hearts are set at liberty from the bonds of all disorderly affections to the earth; and are continually carried up towards heaven, and heavenly things! O my soul, when shall we be so happy!

Chap. iv. v. 4, 5, &c. Rejoice in the Lord always [with a pure and holy joy, not like the vain joy of the world grounded upon empty toys, but grounded in the love of God, and a good conscience.] *Again I say, rejoice. Let your modesty* [in your whole comportment, and in all your words and works,] *be known* [so as to shine forth with edification] *to all men.* *For the Lord is nigh* [ever present and witness of all your thoughts, words, and works.] *Be nothing solicitous* [fly then all anxious cares, and place your confidence in God] *and in every thing* [in every necessity corporal or spiritual] *let your requests be made known*

to God, by prayer and supplication; with thanksgiving [for all his past benefits: for this is a duty you must not forget, if you would receive new favors.] And may the peace of God, which surpasseth all understanding, [that true peace of the interior, which is never given to the wicked] keep [fill possess and preserve both] your hearts and your minds in Christ Jesus: [O may it be ever so with us.] I have learn'd, says the apostle, v. 11, 12, &c. in whatsoever state I am, to be content therewith. I know both how to be brought low [how to bear poverty and distress] and I know how to abound [how to behave in plenty and abundance.] -- I can do all things in him who strengtheneth me. Let thy grace, O Lord, ever strengthen me and enable me to be always in the like dispositions.

The Epistle to the COLOSSIANS.

CHAP. iii. v. 2, &c. 'If you be risen with Christ (as all good christians ought to be) seek the things that are above, where Christ is sitting at the right hand of God: mind the things that are above; not the things that are on the earth.' O 'tis in heaven our treasure is, if we truly love Christ; let our heart then be always with him. 'For you are dead (to sin and the world) and your life is hid with Christ in God. When Christ shall appear, who is your life: then shall you also appear with him in glory.' O when shall we be so happy! In the meantime let us give ear to the apostle admonishing us, v. 5, &c. 'to mortify therefore our members, which are upon the earth; by removing far from us all sins of uncleanness and lust, all evil concupiscence, and covetousness; which he says, is the service of idols; viz. by fixing the Christian's heart, upon the idol of his worldly interest.' v. 8, &c. Put ye also away

says be, anger, indignation, malice, blasphemy, (*curſing*) and filthy ſpeech out of your mouth. Lye not one to another : ſtripping yourſelves of the old man with his deeds, and putting on the new, &c. v. 12, 13, &c. Put ye on therefore as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modeſty, patience ; bearing with one another, and forgiving one another, if any have a complaint againſt another : even as the Lord hath forgiven you, ſo do you alſo. But above all theſe things have charity, which is the bond of perfection. And let the peace of Chriſt rejoice [*reign and triumph*] in your hearts, wherein alſo you are caled, in one body : and be thankful. Let the word of Chriſt dwell in you abundantly, in all wiſdom, teaching and admoniſhing one another, in pſalms, hymns, and ſpiritual canticles, ſinging in grace in your hearts to God.' (O ! that theſe ſpiritual canticles were more, both in the hearts, and in the mouths of Chriſtians than they uſually are. They might contribute not a little to ſanctify their converſation ; and to the encrease of devotion and religion) v. 18, &c. *Wives be ſubject to your huſbands*, &c. as in the Epistle to the Ephesians, CHAP. v, and vi.

Chap. iv. v. 2. ' Be inſtant in prayer (by fervor and perſeverance) watching in it with thankſgiving. v. 5. Walk with wiſdom towards them that are without : redeeming the time, &c. O let theſe great leſſons be laid up in every Chriſtian's heart !

The First Epistle to the THES- SALONIANS.

CHAP. iv. v. 1, &c. ‘Brethren, we pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk that you may abound the more (*daily advancing in virtue and grace.* v. 3. For this is the will of God your sanctification (*that you should be sanctified; that is, should be holy and pure.*) That every one of you should know how to possess his vessel (*his body*) in sanctification (*purity from all sins of uncleanness*) and honor; not in the passion of lust, like the Gentiles, that know not God: and that no man over-reach, nor deceive his brother in business: because the Lord is the avenger of all such things: as we have told you before, and have testified. For God hath not called us to uncleanness, but to holiness---who also hath given his Holy Spirit in us.’ O keep us always dear Lord, *pure and holy* to thee; and let not the demon of uncleanness come near thy holy temple to defile it.

Chap. v. v. 5, &c. ‘Your (*Christians*) are children of light, and children of the day: we are not of night and darkness. Therefore let us not sleep, as others no, but let us watch, and be sober---having on the breast-plate of faith and charity, and for a helmet the hope of salvation. For God hath not appointed us to wrath, but to the purchasing of salvation by our Lord Jesus Christ, who died for us: that whether we wake or sleep, we may live together with him. v. 14, &c. We beseech you brethren, rebuke the unquiet (*such as are disorderly and cause disturbances*) comfort the feeble minded, support the

weak, be patient towards all men. See that none render evil for evil to any man: but ever follow that which is good towards each other, and towards all men. Always rejoice. Pray without ceasing. In all things give thanks: For this is the will of God, in Christ Jesus, concerning you all.---Hold that which is good: from all appearance of evil refrain yourselves.' It was the living up to these excellent rules that made the primitive Christians perfect. O let us also aim at the like perfection by conforming our lives to these great lessons.

The second Epistle to the THES- SALONIANS.

CHAP. ii. v. 14. 'Brethren, stand fast, and hold the traditions, which you have learned, whether by word, or by our epistle. O here is the Christians true rule of faith and life. The doctrine of the Apostles, whether delivered in writing or by word of mouth: stand by this rule my soul, and live.

Chap. iii. v. 3, &c. 'God is faithful (*to his promises*) who will strengthen you, and keep you from evil.---And may the Lord direct your hearts in the charity (*and love*) of God, and in the patience of Christ.' O keep us Lord, from the evil of sin: and do thou teach us to love thee and to be patient under thy hand: and we shall not fail to live for ever; as thou hast promised.

The first Epistle to TIMOTHY.

CHAP. i. v. 15, &c. ' A faithful saying, and worthy of all acceptation. (*O most sweet indeed to the palate of the soul!*) That Christ Jesus came into the world to save sinners. Now to the King of ages (*the Eternal, the source of all goodness and mercy*) immortal, invisible the only God, be honor and glory for ever and ever. Amen. Join thou my soul, with the Apostle, and with all the church of heaven and earth in this doxology.

Chap. ii. v. i, &c. ' I desire therefore first of all, that supplications, prayers, intercessions, and thanksgivings be made (*by Christians*) for all men: for kings, and for all that are in high station, (*though unbelievers*) that we may lead (*under them*) a quiet and a peaceable life, in all godliness and purity. For this (*same praying for all men*) is good and acceptable in the sight of God, our Saviour, who wilth all men to be saved; and to come to the knowledge of the truth. For there is one God, and one Mediator (*of redemption*) of God and men the man Christ Jesus: who gave himself a redemption for all men. (*O blessed be his mercy for ever!*) I will therefore that men pray in every place, lifting up pure hands (*not defiled with sin*) without anger and strife. In like manner women also in decent apparel; adorning themselves with modesty and sobriety, and not with broided hair, or gold, or pearls, or costly attire; but as it becometh women, professing (*Christian*) godliness, with good works.' O that all Christian ladies had their hearts much more set on these ornaments, which make their immortal souls agreeable in the eyes of God and his Angels; than on those empty toys which only serve to gratify their pride and vanity;

nity; and to set off their wretched carcases, which in a very short time must be the food of worms

Chap. iii. The Apostle teaches, what kind of men ought to be admitted into the clergy: from which he would have all those to be excluded, who have been married more than once; or have been *the husbands of more than one wife* (which law has been inviolably observed by the church ever since) and furthermore requires, *v. 2, &c.* that *bishops* (under which name *priests* also are comprized) should be blameless, sober, prudent, of good behaviour, given to hospitality, teachers (*that is instructors and preachers*) not given to wine, no strikers, but modest, not quarrelsome, not covetous---not neophytes (*young converts lately received into the church,*) lest being puffed up with pride, they should fall into the judgment of the devil. *That deacons also (or inferior ministers) should be chaste, not double tongued, not given to much wine, not greedy of filthy lucre: but holding the mystery of the faith in a pure conscience; and so after being proved admitted to minister, having no crime.* *v. 14, 15.* These things I write to thee, *says the Apostle*, that thou mayst know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground (*or strong foundation*) of the truth.* O glory be to the living God, who has thus mercifully provided for our security if we will but hear and obey his church, by establishing it upon the *rock* of truth, and making it *the pillar and ground of the truth!*

Chap. iv. After foretelling by the Spirit, *v. 1, 2, &c.* the heresies of the *Gnostics*, the *Marcionites*, the *Eucratites*, and the *Manicheans* (who for many ages disturbed the church of God) condemning *marriage* as the work of the devil, and forbidding the use of all kind of meat, as pretending that all flesh was from an *evil principle*, and not the creature of God: he admonishes *Timothy*, and in him all pastors

v. 12, &c: To be an example of the faithful, in word, in conversation (*ever seeking to edify them*) in charity, in faith, in chastity---to give attendance to reading, to exhortation and to doctrine---To meditate on these things; to be wholly in these things: that his profiting might be manifest to all. *And then concludes: v. 16. Take heed to thyself, and to doctrine (teaching and preaching to thy flock) be earnest in them (in both those points, the care of thyself and of thy people.)* For in doing this, thou shalt both save thyself, and them that hear thee.

Chap. v. v. 3, &c. 'Honor (and assist) widows that are widows indeed (poor and destitute in worldly substance, but not in grace and virtue.) But if any widow have children or grand-children, let her learn first to govern her own house, and to make a return of duty to her parents: for this is acceptable before God. But she that is a widow indeed and desolate, let her trust in God, and continue in supplications and prayers night and day, (*consecrating her widowhood to devotion.*) For the widow that liveth in pleasures [*instead of devotion and penance, giving herself up to a life of sensual and worldly delights*] is dead while she is living. But if any man have not care of his own, and especially of those of his household, he hath denied the faith, and is worse than an infidel. (*O that all parents, masters and other superiors, would ever remember this indispensable duty!*) v. 9, &c. Let a widow be chosen [*for the service of the church, according to the ancient disciplin*] not under three-score years of age, who hath been the wife of one husband; well reported of for her good works, &c. But the younger widows avoid [*admit them not to the service of the church, nor to the vow annexed to it.*] For when they have grown wanton in Christ (*forfaking his service, and that of his church to which they had engaged themselves*) they will marry: having damnation because they have made void their first faith:

faith: by which they had engaged themselves by vow to God.

Chap. vi. v. 1, 2, &c. ' Whosoever are servants under the yoke, (*of bondage*) let them count their (*unbelieving*) masters worthy of all honor: lest the name of the Lord and his doctrine be blasphemed. But they that have believing masters, let them not despise them, because they are *their* brethren: but serve them the rather, because they are faithful and beloved, who are partakers of the benefit (*of vocation to the true faith.*) *v. 6, &c.* Godliness with contentment is great gain. For we brought nothing into this world; and certainly we can carry nothing out. But having food, and wherewith to be covered, with these we are (*or ought to be*) content. For they that *want* to become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For covetousness (*the love of money*) is the root of all evils: which some desiring have (even lost their religion for the sake of the worldly interest, and turning their back upon God and his church, have) erred from the faith, and have entangled themselves in many sorrows (*the just punishment of their apostasy.*) But thou O man of God (*O Christian priest*) fly these things (*beware of the love of money and all its dreadful consequences*) and follow after justice, godliness, faith, charity, patience, meekness; fight the good fight of faith, lay hold on eternal life, whereunto thou art called.---I charge thee before God,-- that thou keep the commandment without spot, blameless, unto the coming of our Lord Jesus Christ *v. 17, &c.* Charge the rich of this world not to be high-minded, nor to trust in uncertain riches, but in the living God (who giveth us abundantly all things to enjoy) to do good, to be rich in good works, to give easily, to communicate (to the necessities of their neighbours) to lay up in store
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for themselves a good foundation against the time to come, that they may lay hold on the true life.' O how happy are those rich, that follow these divine prescriptions; and by this means secure to themselves eternal pleasures !

The second Epistle to TIMOTHY.

CHAP. ii. v. 1. 2, &c. 'Thou my son, be strong in the grace which is in Christ Jesus.---Labor as a good soldier of Christ Jesus. No man being a soldier to God, intangleth himself with worldly businesses, that he may please him to whom he hath engaged himself. For he also that striveth for the mastery, is not crowned except he strive lawfully. v. 9, &c. I labor in the gospel even unto bands---but the word of God is not bound. Therefore I endure all things, for the sake of the elect; that they also may obtain the salvation, which is in Christ Jesus, with heavenly glory. A faithful saying: for if we be dead with him, we shall live also with him: if we suffer (*with him*) we shall also reign with him. If we deny him, he also will deny us.---Of these things put them in mind, charging them before the Lord. Contend not in words: for it is to no profit, but to the subverting of the hearers, &c, Flee youthful desires, and follow justice, faith, charity and peace with them that call on the Lord, out of a pure heart. And avoid foolish and unlearned disputings: knowing that they beget strife: But the servant of the Lord must not wrangle: but be mild towards all men, apt to teach, (*but*) patient, and with modesty admonishing them that resist the truth: if peradventure God may give them repentance, that they may know the truth (*which they will never come at by the way of contention*) and may recover themselves from
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the snares of the devil, by whom they are held captive at his will.' Excelent advice for pastors of souls, and for all the servants of God !

Chap. iii. v. 1, 2, &c. ' Know also this that in the last days, shall come on dangerous times : men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient --- slanderers, incontinent, unmerciful---traitors, stubborn, puffed up, lovers of themselves more than of God : having an appearance indeed of godliness, but denying the power thereof. (Christians, are not these dangerous times now come upon us, Have we not lately seen or heard of too many men of this character who not only *creep into houses and lead away captive silly women laden with sins* ; but also publicly, and before numerous audiences, preach up themselves, rather than Jesus Christ ; and seek to beguile their hearers both of their money and of their faith.) *Now these avoid*, says the Apostle : ---exhorting his disciple (v. 10, &c.) to perseverance in all good, by his own example, by putting him in mind of his *doctrine*, his *manner of life*, his *purpose*, *faith*, *long suffering*, *love*, *patience*, and of the *afflictions* and *persecutions*, he had endured ; for Christ, *out of which* nevertheless *the Lord hath delivered him* : and telling him (v. 12.) that *all that will live godly in Jesus Christ, shall suffer persecution*.

Chap. iv. v. 1, 2, &c. ' I charge thee before God, and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom : preach the word, be instant, in season out of season (*that is, at all times*) reprove, intreat, rebuke, with all patience and doctrine.' O the pressing charge, and upon the strongest inducements, to all pastors and teachers, to labor in earnest, in reclaiming sinners ; and inculcating at all times Christian truths and Christian duties, for the salvation of the souls entrusted with them ! O who will give to them all this apostolic spirit ! O who will give, that they may all be *vigilant* v. 5.
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that they may *labor in all things, may do the work of Evangelists* (that is, may worthily and diligently execute the sublime office of the preachers of the Gospel) *may fulfil their ministry* and, as the apostle admonishes, *be sober*, by a restraint of all their passions, and by renouncing all excesses and intemperances: that so they may be able to say with the apostle approaching now to the last period of his life. v. 7, 8. 'I have fought a good fight, I have finished my course, I have kept the faith. As to the rest there is laid up for me a crown of justice, which the Lord, the just judge will render to me at that day: and not to me only, but to them also that love his coming: ' and properly prepare themselves for it.

The Epistle to TITUS.

CHAP. i. v. 7, 8. 'A bishop (*and priest*) must be without crime, (*blameless*) as the steward of God; not proud, not subject to anger, not given to wine, no striker, nor greedy of filthy lucre: but given to hospitality, gentle, sober, just, holy, continent, (*and temperate.*) Embracing that faithful word, which is according to doctrine (*the gospel truth.*) that he may be able to exhort in sound doctrine, and to convince the gain-sayers.' O such indeed ought to be the virtue, and such ought to be the learning of all pastors of souls; as to answer fully this apostolical character, in both its parts.

Chap. ii. v. 1, 2, &c. 'Speak thou the things that become sound doctrine: that the aged men be sober, chaste, prudent, sound in faith, in charity, and in patience: the aged women in like manner in holy attire, not false accusers, not given to much wine, teaching well---the young women to be wise, to love their husbands, to love their children, to be discreet,

chast, sober, having a care of the house, gentle, obedient to their husbands, that the word of God be not blasphemed. Young men in like manner exhort to be sober. In all things shew thyself an example of good works, in doctrine, in integrity, in gravity. --- *Exhort* servants to be obedient to their masters, in all things pleasing, not gain-saying, not defrauding: but in all things shewing good fidelity, that they may adorn the doctrine of God our Saviour in all things. For the grace of God our Saviour hath appeared to all men (*by the Son of God his coming amongst us*) instructing us that denying ungodliness and worldly desires, we should live soberly, justly, and godly in this world: looking for the blessed hope and coming of the glory of the great God, and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity; and might cleanse to himself an acceptable people, a pursuer of good works.' See here Christians, a short abstract of the rule of life, which the Son of God came from heaven to teach: see what you are to renounce, viz. *ungodliness* (which hurries you away from God) and *worldly desires*; the lust of the flesh, the lust of the eyes, and the pride of life. See what you are to embrace, and how you are to live, by the Christian rule: *soberly*, with regard to yourselves: *justly* with regard to your neighbours; and *godly*, with regard to your God; by making his love and service your principal business: In the mean time you are to look forward towards your heavenly country, and that happy and eternal union with your sovereign good, which your Saviour has purchased for you by his death; and by corresponding with the grace of this your great deliverer, to make the best of your way thither.

Chap. iii. v. 1, &c. 'Admonish them (*all Christians*) to be subject to princes and powers, to obey at a word, to be ready to every good work: to speak evil of no man; not to be litigious, but gentle, shewing

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ing all meekness towards all men. (*Having compassion on their frailties, ignorances and sins: considering that*) we ourselves also were some time unwise, &c. (*And if we are now reclaimed, we must not glory, as if we had this advantage from ourselves.*) But when the goodness and kindness of God our Saviour appeared, not by the works of justice, which we have done, but according to his own mercy he saved us, by the laver of regeneration and renovation of the Holy Ghost.---That being justified by his grace, we may be heirs according to hope of life everlasting.--These things I will have thee affirm constantly: that they who believe in God, may be careful to excel in good works.' (Christians, let us attend to these excellent lessons, But as for) *A man that is a heretic, after the first and second admonition* (finding him to be obstinate and self-conceited) *avoid him: knowing that he that is such a one is subverted* (is quite overturned) *and finally* (unto death) *being condemned* (and cast out of the church, not waiting as other sinners for the judgment of the pastors of the church; but) *by his own judgment*: (retrenching himself from the church by his his own unhappy choice; and thus giving judgment: and sentence against his own soul.

The Epistle to PHILEMON.

THE Apostle after commending the faith and charity of *Philemon*, an illustrious Christian of *Colossæ* in *Pbrygia*, sends back to him his fugitive servant *Onesimus*, whom he had converted in prison. 'I beseech thee saith he, (v. 10. &c.) for my son *Onesimus*, whom I have sent back to thee. And do thou receive him, as my own bowels.---Perhaps he therefore departed for a season from thee, that thou mightest receive him again for ever; not now as a servant,

but instead of a servant, a most dear brother, especially to me, but how much more to thee,---If therefore thou count me a partner, receive him as myself. And if he hath wronged thee in any thing, or is in thy debt, put it to my account. I Paul have written it with my own hand : I will repay it : not to say to thee, that thou owest me thy ownself also : Yea, brother, may I enjoy, thee in the Lord : refresh my bowels in the Lord, &c.' See here Christians, how eloquent is the apostle's charity, in pleading for a poor fugitive, with his injured master : who no doubt in consideration of this intercession, granted him, even more than was asked. O how often does the Son of God himself, by the more powerful eloquence of his own most precious blood, shed for us all, call upon us to be reconciled with our enemies ; to forgive as we hope for forgiveness, to overlook injuries for his sake ; and by his great example, to overcome evil with good : remonstrating to us, all that he has done, and suffered for us, notwithstanding that we were his enemies by our sins promising us all good if we will imitate his charity, and threatening us with the worst of evils if we refuse to forgive from our hearts ? And yet can we say, that we have ever suffered ourselves to be won over to a due and perfect compliance with our duty in regard to this generous charity to our enemies, with all this eloquence of the Son of God himself ; or with any of the most pressing motives he inculcates, either from fear, or from love ? O let us now at least repent and amend.

The Epistle to the HEBREWS.

CHAP. i. v. 1, 2, &c. 'God who diversly and many ways, spoke in times past to the fathers by the prophets : last of all, in these days, hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world who being the brightness of his glory,---upholding all things by the word of his power, making purgation of sins, (*that is, having purged away our sins by his passion and death,*) sitteth now on the right hand of the Majesty on high : being made so much better than the Angels, as he hath inherited a more excellent name than they. For to which of the Angels hath he said at any time : *Tbou art my Son, this day have I begotten thee, &c.* Are they not all ministering Spirits, sent to minister for them, who shall receive the inheritance of salvation ? O the goodness of God, in giving his Angels a charge over us, *to minister for us*, in order to our *salvation* ! But what is even this if compared with that incomprehensible benefit, of sending down his own Son to *minister* to us, and to *lay down* his life for our redemption ? O blessed be this his infinite goodness for all eternity.

Chap. ii. v. 1, &c. The Apostle inculcates the strict obligation of our observing diligently the doctrine and precepts of the Son of God ; *lest at any time, we should let them slip.* For if the transgression of any point of the old law, given by *Angels*, was so severely punished : *how shall we escape if we neglect so great salvation*, preached to us by the Lord himself ? who for this purpose, and that he might be a proper high priest, and redeemer to us, has taken, not the nature of Angels, but the nature of man, of the seed of *Abraham*, making himself capable of suffering

suffering and dying for us, that thro' his death, he might destroy the empire of death, and of the devil; and might deliver us poor mortals, (whom he is now pleased to call *his brethren*,) from the bondage of sin, and from a second and everlasting death. ' v. 17. 18. Wherefore it behoved him in all things to be made like to his brethren: that he might become a merciful and faithful high priest with God, to make a reconciliation for the sins of the people. For in that wherein he himself hath suffered, and been tempted he is able to succour them also that are tempted.' O blessed for ever be this our merciful high priest.

Chap. iii. v. 2, &c. Wherefore holy brethren (Christians) *partakers of this heavenly calling*, (to the law and gospel of the Son of God,) *consider* (and always fix the eyes of your souls on Jesus Christ our Lord, *the apostle and high-priest of our profession*, (and religion) *who is ever faithful to him that appointed him* (high priest, ever doing his will, and obedient unto death, even to the death of the cross: and see you imitate him.) ' For our Lord Jesus, was counted worthy of more glory than Moses, by so much as he that hath built the house hath more honor than the house. For every house is built by some man: but he that created all things [*the divine Word*,] is God. And Moses indeed was faithful in all his house, as a servant. But Christ as a Son in his own house, [*the church of God*,] which house are we at present, and shall be for ever, if we hold fast the confidence [*in God*,] and glory of hope unto the end.' [If we persevere to the end in faith, hope and charity.] But let him that thinks he stands, beware of a presumptuous assurance, lest he fall. *Wherefore as the Holy Ghost saith*: To day, if you shall hear his voice, harden not your hearts as they did, to whom God swore in his wrath, that they should not enter into his rest. ' And take heed, brethren, lest there be in any of you, an evil heart of unbelief, or disobedience

to depart from the living God.' O the dreadful evil indeed, to depart, by sin, from the living God ! O the dreadful evil, to depart from his goodness and mercy ; and to fall into the hands of his justice ! 'Tis a dreadful thing indeed to fall into the hands of the living God ! Therefore exhort ye and encourage one another every day, whilst it is caled, to day : as long as your short day continues (to correspond with the divine grace, and to continue in all that is good) lest any of you be hardened through the deceitfulness of sin : and be excluded thereby from God's eternal rest.

Chap. iv. v. 1. 3. &c. ' Let us fear therefore, lest the promise being left of entering into his rest, any of you should be thought to be wanting (in your correspondence with grace, as the Israelites were.) For we who have believed shall (by correspondence with grace, and by perseverance) enter into the eternal rest of the Lord---for there remaineth still a day of rest for the people of God.---Let us hasten therefore to enter into that rest (and beware) lest any one fall into the same example of unbelief (of disobedience as the Israelites did: for our guilt cannot be hid from God, nor escape his justice.) For the Word of God is living and effectual, and more penetrating than any two edged sword : and reaching unto the division of the soul and of the spirit, of the joints also and of the marrow ; and is a discernor of the thoughts and intents of the heart. Neither is there any creature invisible in his sight : but all things are naked and open to his eyes, &c. (O great God, who then shall dare to offend thee, before thy own eyes ?---Seeing then that we have a great high priest, that hath passed into the heavens, Jesus the Son of God : let us hold fast our confession (by faith and good life, and perseverance unto the end.) For we have not a high priest, who cannot have compassion on our infirmities : but one tempted in all things, like as we are, yet without sin.

sin. Let us go therefore with confidence to the throne of grace: that through him we may obtain mercy, and find grace in seasonable aid.' O my soul let this be thy daily exercise.

Chap. v. v. 1, &c. 'For every high priest taken from among men, is appointed for men, in the things that appertain to God, that he may offer up gifts and sacrifices for sins. Who can have compassion on them that are ignorant, and that err because he himself also is compassed with infirmity, &c.' (Such is the *priestly office* the *priest* is a man appointed for men in the things that appertain to God; and his principal function is to offer gifts and sacrifices for sins. And such was the priesthood of Jesus Christ, the great high priest and mediator of God and men.) 'Neither doth any man take *this* honor to himself (*without the guilt of a sacrilegious usurpation*) but he that is called by God as was Aaron. So also Christ did not glorify himself to be made a high priest: but he that said to him. *Thou art my son, &c.* and in another place: *Thou art a priest for ever according to the order of Melchisedech.*' (*King of Justice and King of Peace*, having no end of his kingdom, or of his priesthood: but both King and Priest for ever.) 'Who in the days of his flesh (*of his mortality*) offering up prayers and supplications (*in the garden, and on the Cross*) with a strong cry and tears, to him that was able to save him from death, was heard for his reverence.' (Learn Christians of your Redeemer to offer up your prayers and supplications to God, with the like fervor, and with the like reverence; and you also shall be heard: but learn also in all your sufferings, the obedience and resignation of the Son of God: by which he redeemed you) and v. 9. *being consummated, became the cause of eternal salvation to all that obey him.* So that you must be of the number of the obedient, if you would be of the number of the saved.

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Chap. vi. v. 4, &c. The Apostle declares the dreadful consequences of the sin of apostacy from the faith, and from the known truth. 'It is impossible *says he*, for those who were once enlightened (*by faith and baptism*) have tasted also the heavenly gift (*in the blessed Eucharist*) and were made partakers of the Holy Ghost (*in their confirmation*) have moreover tasted the good word of God, and the powers of the world to come (*in the preaching of the gospel, and the exercise of mental prayer*) and are fallen away (*by apostacy*) to be renewed again to penance: because they cannot receive again the sacrament of baptism, which the Apostle calls *the laver of regeneration and renovation*, Tit. iii. v. 5. nor without extreme difficulty, and a miraculous grace, which is very seldom allowed to apostates return again by *penance* to the happy state from which they fell *crucifying again to themselves the Son of God, and making a mockery of him*: by the abuse of those graces purchased by his death. 'For the earth that drinketh in the rain, which cometh often upon it, and bringeth forth herbs: meet for them by whom it is tilled, receiveth blessing from God. But that which bringeth forth thorns and briars is rejected, and very near to a curse, whose end is to be burn'd. (*O dread thou, my soul, the abuse of God's graces.*) But my dearly beloved, we trust better things of you, and nearer to salvation.----For God is not unjust, that he should forget your work, and the love (*the charity*) you have shewn in his name: you who have ministred, and do minister to the Saints. And we desire that every one of you should shew forth the same carefulness, to the accomplishing of hope to the end' (and to the effectually bringing you to the good things of the Lord, which are the object of your hope, in the land of the living.) 'That you become not slothful, but followers of them, who through faith and patience, shall inherit the promises' (even those *promises* which God made to *Abraham*, and

and to his seed, Christ Jesus our Lord, and through him to us all; and) which his divine Majesty has confirmed with a solemn oath; ' v. 17, &c. meaning *thereby* more abundantly to shew to the heirs of the promise the immutability of his counsel; that so we might have the strongest comfort, and support knowing that God cannot lye, or be false to his promise and oath: *we* who as the Apostle adds, have fled for refuge, to hold fast the hope set before us (*built upon these promises*) Which we have as an anchor to (*fix* the soul, sure and firm, and which entereth in, even within the veil (of the sanctuary of heaven, being fixed in God himself, and raising us up to him,) where Jesus is *already* entered in for us as a forerunner, to introduce us thither, and as our high priest for ever according to the order of Melchisedech.' O my soul what comfort is here for us!

Chap. vii. v. 1, 2, &c. The Apostle demonstrates that the priesthood of Christ, according to the order of Melchisedech, far excels the Levitical priesthood, and puts an end both to it, and to the Levitical law: which brought nothing to perfection, and therefore is now set aside; and in its place *a better hope brought in by which we draw nigh to God*: (v. 19.) established upon better promises. He adds ' 24, &c. *that our high priest, for that he continueth for ever, hath an everlasting priesthood---always living to make intercession for us.* For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners, made higher than the heavens; who needeth not, as the *Levitical* priests, *did*, daily to offer sacrifices, first for his own sins, and then for the sins of the people: For this (*latter*) he did once in offering himself (*upon the cross, for our redemption.*) O blessed be this our great Redeemer! O how happy are we in having such a high priest! In the following chapters, the Apostle proceeds in setting forth, the excellence of the priesthood of Christ, and the advantages

vantages of the new covenant; and shews how much the sacrifices of the law fall short of the sacrifices of Christ.

Chap. ix. v. 11, &c. 'For Christ being come, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hands--- neither by the blood of goats or of calves, but by his own blood entered once into the sanctuary (*above*) having obtained eternal redemption.' (Inasmuch as Christ our Lord, by that one sacrifice of his blood, once offered on the cross, paid and exhibited once for all, the general price and ransom of all mankind, which no other priest could do; and he himself could do but once; because he could die but once: and with the same blood, which he hath taken with him into the sanctuary of heaven, he now appears in the presence of God for us; and continually intercedes for us.) 'v. 27, 28. And as it is appointed for men once to die; and after this the judgment: so also Christ was offered once to exhaust, (*to draw out as it were to the very bottom by a plentiful and perfect redemption,*) the sins of many. The second time he shall appear without sin, to them that expect him unto salvation.' O come Lord Jesus, and put a final end to the reign of sin.

Chap. x. v. 19, &c. 'Having therefore, brethren, a confidence in the entering into the Holies, (*the sanctuary of heaven*) by the blood of Christ, a new and living way, which he hath dedicated for us, thro' the veil, that is to say, his flesh, and a high-priest over the house of God, (*even the Son of God himself.*) Let us draw near with a true [*and perfect*] heart, in fulness of faith, having our hearts sprinkled [*and purified*] from an evil conscience, and our bodies washed with clean water, [*in the fountain of baptism.*] Let us hold fast the confession of our [*faith and*] hope without wavering; for he is faithful that hath promised. And let us consider one another, to provoke
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[that is, to encourage and excite one another,] unto charity and good works. Not forsaking our assembly, [the society and communion of the church,] but comforting one another, [by communicating together in all that is good] and so much the more, as you see the day approaching, [which is to put an end to all that is temporal, and to introduce you into an unchangable eternity.] For if we sin wilfully, [by an apostacy from the communion of the church, and the society of the people of God,] after having received the knowledge of the truth [and by this apostacy from the known truth, and this wilful abuse of all the divine graces, make void as much as lies in us the passion and death of the Son of God,] ‘there is now left no other sacrifice for sins; but a certain dreadful expectation of judgment, and the rage of a fire that shall consume the adversaries [of God and his church] A man making void the law of Moses, dieth without mercy under two or three witnesses: how much more do you think he deserveth worse punishments, who by his apostacy hath troden under foot the Son of God, and hath esteemed the blood of the covenant unclean, with which he was sanctified, and hath offered an affront to the spirit of grace? For we know him that hath said: *Vengeance belongeth to me, and I will repay.*----’Tis a dreadful thing to fall into the hands of the living God. But call to mind the former days, [after your conversion] in which being illuminated, you endured a great fight, [great conflicts of persecutions and] of afflictions,-----and you took with joy the being striped of your goods, knowing that you have a better, and a lasting substance. Do not therefore lose your confidence, which hath a great reward. For patience is necessary for you: that doing the will of God you may receive the promise. For yet a little and a very little while, and he that is to come will come, and will not delay. But my just man liveth by faith, [supported by the truth and promises of God,] but

but if he withdraw himself, he shall not please my soul. But we are not the children of withdrawing, [or falling of from Christ, or his church] unto perdition; but of faith to the saving of the soul. Attend my soul to these awful truths. Now what this Faith is, which has so great an influence on our justification and salvation; the Apostle declares, Chap. xi. demonstrating its excellence, and its wonderful efficacy from its fruits, and from all those great things which the ancient saints have effected through *faith*. Where the christian reader will be pleased to observe, that the *faith*, to which the apostle attributes all this good, was not a presumptuous assurance of their own justification, excluding that humble fear, so often recommended in holy writ (for to such a *faith* as this both the Apostle, and the ancient Saints were utterly strangers,) but the *faith* of the Saints, as appears from every part of this chapter, was a *firm belief* of all the divine truths; a lively sense of the invisible things of God, a strong adhesion of the soul to the truths of religion, built upon divine revelation; that is, upon the word and promises of God. This same was the faith of the Saints of the New Testament, and of the whole church of Christ from the beginning: no other faith can bring any soul to Christ.

Chap. xii. v. 1, 2, &c. Wherefore we also having so great a cloud of witnesses over us, (even all the ancient Saints, giving testimony by their faith, to the truth of the word and of the promises of God,) laying aside every weight, (pressing us down towards this wretched earth,) and the sin that surroundeth us, (with its continual temptations,) let us run by patience to the fight that is set before us, (this warfare which we must go through, with the world, the flesh, and the devil.) Looking on Jesus, the author and finisher of faith, who having joy set before him, endured the cross, despising the shame, and sitteth on the right hand of the throne of God. For think ye diligently

upon him, that endured such opposition from siners against himself: that you be not wearied, (*with your lesser sufferings,*) fainting in your minds. For you have not yet resisted unto blood, (*in this warfare,*) striving against sin.'-----My son, (saith the spirit of God,) neglect not the disciplin of the Lord: neither be thou wearied, whilst thou art rebuked by him: For whom the Lord loveth, he chastiseth, and he scourgeth every son whom he receiveth. 'Persevere under correction. God (*when he chastises you,*) deals with you as with his sons, for what son is there whom the father doth not correct? But if you be without chastisement, whereof all (*God's true children*) are made partakers, then are you bastards, and not sons. ----The fathers of our flesh, (*heretofore*) corrected us and we gave them reverence: shall we not much more obey the father of our spirits, and live? And they indeed for a few days, chastised us according to their own pleasure, but he (*the father of spirits,*) for our profit, that we might be partakers of his holiness. Now no chastisement for the present, seemeth to bring with it joy, but sorrow: but afterwards it will yield to them that are exercised by it, the most peaceable fruit of justice. (*Excellent considerations for christians that are under afflictions and sufferings!*) wherefore (*take courage under your crosses, and remit nothing of your spiritual exercises,*) lift up your hands which are hanging down, [*and set them to work,*] and [*strengthen*] the feeble knees, and make straight steps with your feet, that no one halting may go out of the way but rather be healed. Follow peace with all men, and holiness, without which no man shall see God: looking diligently lest any man be wanting to the grace of God: lest any root of bitterness, [*corruption in doctrine or morals,*] springing up [*amongst you,*] should hinder [*your souls health,*] and by it many be defiled Lest there should be [*amongst you*] any fornicator, or any profane person, as Esau, who for one mess sold his

his first birth right,' [the unhappy case of all those who for the gratifying their sensual and carnal inclinations, part with their share in God's eternal inheritance, purchased for them by the blood of Christ.] *For know ye, that when afterwards he desired to inherit the blessing [of his father] he was rejected: for he found no place of repentance,* [that is, no way to bring his father to repent the having given away from him the blessing belonging to the first born,] *although with tears he had sought it.* ' For you [Christians,] are not come to the palpable mountain, (*Sina, from which the old law was delivered, in*) the burning fire nor to a whirlwind, and darkness and tempest, and the sound of the trumpet, &c. But you are come to mount Sion (*the church of Christ, in which his new law has been sweetly published by his holy Spirit,*) and to the blessed society of the city of the living God, the heavenly Jerusalem; and to the company of many thousands of Angels; and to the church of the first-born, [*the elect*] who are written in heaven, and to God the judge of all, and to the spirits of the just made perfect; and to Jesus the mediator of the new Testament, and to the sprinkling of his blood, which speaking better than that of Able,' [calling for mercy and not for vengeance. Christians see here displayed the dignity and happiness of this communion in all that is holy, with all that are holy, to which we are admitted through Christ, in the church of the new Testament: and let your lives correspond with it.) ' v. 25, &c. See then you refuse not him that speaketh to us from heaven, &c. Wherefore receiving an immovable kingdom, [*by the new and everlasting covenant of the gospel of Christ,*] we have grace: whereby let us serve pleasing God, with fear and reverence. For our God is a consuming fire:' for the punishment of them that refuse to serve him.

Chap. xiii. v. 1, 2, &c. ' Let fraternal charity, [*brotherly love ever*] abide in you. And do not for-

get (*to exercise*) hospitality, for by this some (*Abraham and Lot*) being not aware of it, have entertained Angels. Remember them that are in bands, (*prisoners and captives,*) as if you were bound with them; and them that are afflicted,' [that labor under any sufferings or miseries,] *as being yourselves also in the body* [and therefore liable to the like sufferings.] Let marriage be honorable in all, [let all married people be sensible of the sanctity of Christian matrimony and honor it by refraining from all abuses and irregularities: and] let the marriage bed be undefiled: for fornicators and adulterers God will judge, and condemn. Let your manners be without covetousness, contented with such things as you have, [and relying upon God.] For he hath said: I will not leave thee, neither will I forsake thee. So that we may confidently say: The Lord is my helper, I will not fear what man shall do unto me. 'Remember your prelates, who have spoken to you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ yesterday and to day: and he and his truth is the same for ever, [and therefore] be not led away with various and strange doctrines, and novelties, for it is best that the heart be established with grace, [the grace of the new covenant,] not with meats [of the old law,] which have not profited those that walk in them. We have an altar [of the sacrifice of the body and blood of Christ,] whereof they have no power to eat, who serve the [mosaical] tabernacle.' [For the old law allowed not any one to eat of the sacrifice offered for his sins; which the new law not only allows, but commands, by the institution of the Eucharistic sacrifice.] 'For [under the law of Moses,] the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore to him

him without the camp, bearing his reproach [*carrying his cross.*] For here we have no lasting city: but we seek one to come. By him therefore [*that is, through Christ,*] let us offer up the sacrifice of praise to God, continually, that is the fruit of lips giving glory to his name. And do not forget [*the works of mercy and alms-deeds,*] to do good, and to impart: for by such sacrifices [*as these*] God's favor is obtained. Obey your prelates, and be subject to them. For they watch, as being to render an account of your souls. That they may do this [*discharge this duty in your regard,*] with joy, and not with grief: for this [*giving them grief in the discharge of their duty,*] is not expedient for you. Pray for us, &c. And may the God of peace, who brought back again from the dead, the great pastor of the sheep, our Lord Jesus Christ, in the blood of the everlasting covenant, fit you in all goodness, that you may do his will: doing in you that which is well pleasing in his sight [*and enabling you to do that which is well pleasing in his sight,*] through Jesus Christ: to whom be glory for ever and ever. Amen. Grace be with you all, Amen.' Lord give all Christians the grace to conform their lives to these heavenly lessons.

The Epistle of St. JAMES.

CHAP. i. v. 2, 3, &c. My brethren, count it (a subject of) all joy when you shall fall into divers (tribulations and) temptations (or trials of your faith and constancy, knowing and assuring yourselves of the great advantage of this kind of sufferings: and) that this trying of your faith worketh patience, (by giving you occasion of learning and practising this necessary virtue.) 'And patience hath a perfect work, let then your patience be such,) that you may be perfect

fect and entire, failing in nothing. But if any of you want this wisdom, and perfection of patience, let him ask it of God, by fervent prayer who giveth to all abundantly, and upbraideth not: and it shall be given him. But let him ask in faith, nothing wavering, (with a strong and lively faith, and an entire confidence in God.) *Let the brother who is of low condition, (according to the world,) glory in his being exalted (by grace and by the dignity of being a child of God, and by his title to an eternal kingdom.) But let the rich man (take occasion of confounding and humbling himself,) from thinking of his being low, quickly to be carried off by death, and to be sent he knows not whither,) ' because as the flower of the grass he shall pass away. For the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation,' (tribulations, persecutions, sufferings of divers kinds, so as not to be overcome by them, but to come off with victory,) for when he hath been proved, (in this manner) he shall receive (for his reward,) the crown of life, which God hath promised to them that love him. (For there is no better proof of love, than constancy in suffering for one's beloved.) But then as to other kinds of temptations, by which the soul is allured to sin.) ' Let no man, when he is tempted (by them) say that he is tempted by God: for God is not a tempter of evils; and he tempteth no man. But every man is tempted being drawn away and allured by his own concupiscence. Then when concupiscence hath conceived, and is entertained and consented to, it bringeth forth sin: but sin when it is compleated, begeth death: (of these evils God is not the author: but) every best gift, and every perfect gift is from God above, coming down from the Father of lights, with whom there is no change. For of his own will, hath he begoten*
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us, by the word of truth, that we might be some beginning, (*as it were the first fruits*) of his creation.----- Now let every man be swift to hear (*the word of God and the lessons of life*) but slow to speak (*his own conceits,*) and slow to anger. For the anger of man worketh not the justice of God, (*but is an enemy to it*) Wherefore casting away all uncleanness, (*and whatsoever may defile your souls,*)----with meekness receive into your hearts, the engrafted word, which is able (*if you will correspond with it*) to save your souls. But then be ye doers of the word, and not hearers only, deceiving yourselves (*to your own condemnation*) For he (only that by occasion of the word of God,) hath looked (by diligent meditation (*into the perfect law of liberty*), (designed to set our souls free from satan and sin,) 'and hath continued therein, not becoming a forgetful hearer, but a doer of the work; this same shall be blessed in his deeds. But if any man think himself to be religious, not bridling his tongue, but deceiving his own heart,' (by giving himself a liberty of thinking, and uttering without restraint, all that he has a mind,) *this man's religion is vain*, (it will never bring him to God.) *This is clean* (and pure) *religion*, (a service acceptable to God,) *and undefiled in his eyes; to visit* (and assist) *the fatherless, and widows in their tribulation*, (to exercise all the works of mercy and piety,) *and to keep one's self unspotted*, (not only from all the excesses of the tongue, but also from all irregular affections to) *this world*.

Chap. ii. v. 12, &c. 'So speak ye, and so do, as being to be judged by the law of liberty, (the Gospel of Christ, which insists upon a perfect purity from sin, in your words and works: and a continual regard to mercy and charity) for judgment without mercy to him that hath not done mercy, (*whatsoever he may pretend to with regard to faith.*) For what shall it profit, my brethren, if a man says he hath faith, but hath not works? Shall faith be able

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to save him ? And if a brother or sister be naked, and want daily food ; and one of you say to them : go in peace, be you warmed and filed : yet give them not those things that are necessary for the body, what shall it profit ? Even so faith, if it has not works is dead in itself. But some man will say : 'Thou hast faith, and I have works : shew me thy faith without works : and I will shew thee my faith by works. Thou believest that there is one God : thou dost well : the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead ? Was not Abraham our father justified by works, offering up his son Isaac upon the altar ? Seest thou that faith did cooperate with his works : and by works faith was made perfect ? &c. For as the body without the spirit is dead, so faith without works is dead.' Christians give ear to this apostolic doctrine of the necessity of good works : and embrace it both in belief and practice : and beware of lying spirits, that would beguile you of your reward, by pretending to guide you to heaven by a more compendious way of their own invention.

Chap. iii. v. 1, 2, &c. 'Be not many masters my brethren, (be not ambitious of prelacy or superiority knowing that you receive the greater judgment, (as having the more to answer for,) we all offend in many things, (and shall have enough to do to answer for ourselves, without charging ourselves with the sins of others.) If any man offend not in word, the same is a perfect man.---The tongue is a fire, a world of iniquity, (by reason of the innumerable evils, and sins which men are continually guilty of in words,) who among you is a wise man, and endued with knowledge ? Let him shew by a good conversation, his work in the meekness of wisdom, (for the true test to know if he be wise indeed, is if his conversation is innocent ; if it be meek and humble,) but if (instead of meekness you have bitter zeal, and there be contentions in
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your hearts: glory not, and be not liars against the truth, for this is not wisdom coming down from above: but earthly, sensual, diabolical. For where envying and contention is, there is inconstancy and every evil work. But the wisdom that is from above (*from the Spirit of God*) first is chaste, (*pure*) then peaceable, modest, easy to be persuaded, (*or intreated*)---full of mercy and good fruits, without judging, without dissimulation. Now the fruit of justice is sown in peace, to them that (*love and*) make peace. Lord, grant us this true wisdom from above, with all its fruits of Christian justice and peace: and remove far from thy inheritance that false wisdom, which is earthly, sensual, and diabolical.

Chap. iv. v. 1, 2, &c. 'From whence are wars (*quarrels*) and contentions among you? Come they not hence from your concupiscences (*your disorderly affections to the world and the flesh*)---You covet and yet you have not (*your desires are not satisfied*) you---envy: and cannot obtain (*what you would have*) you contend and war, and you have not (*what you strive for*) because you ask not. You ask, and you receive not, because you ask amiss (*not seeking the will and glory of God, nor the salvation of your souls, but the gratifying your own disorderly inclinations*) that you may consume it on your concupiscence. Ye adulterers (*false to your engagements to your God, and eagerly pursuing your sensual and worldly satisfactions*). Know you not that the friendship (*and love*) of this world is the enemy of God? Whosoever therefore will be a friend (*a lover*) of this world, becometh an enemy to God. (Lord, take from us then the love of this wretched world, and all its toys, that we may be thy friends for ever.) Wherefore he saith: God resisteth the proud, and giveth grace to the humble. Be subject therefore to God (*submissive to his will, humble and obedient*) but resist the devil, and he will fly from you. Draw
nigh

nigh to God (by humble and fervent prayer) and he will draw nigh to you. Cleanse your hands ye sinners (from your sinful works) and purify your hearts (from all duplicity) ye double minded (who seek not God in the uprightness of a single heart; but have your hearts divided by earthly affections.) Be afflicted (grieve for your disorders and sins) and mourn, and weep, let your laughter be turned into mourning, and your (*worldly*) joy into sorrow. Be humbled in the sight of the Lord (with a contrite and humble heart sue for mercy) and he will exalt you (by shewing you mercy, and giving you his grace.) Detract not one another my brethren. He that detracteth his brother, or he that judgeth his brother, detracteth the law, and judgeth the law (which condemneth all detraction and rash judgment.) There is one great law-giver and judge, that is able to destroy and to deliver. But who art that judgest thy neighbour? (Usurping a right that is the divine prerogative.) Behold now you that say: to day, or to morrow, we will go into such a city, and there we will spend a year, and will traffic, and make our gain: whereas you know not what shall be on the morrow. For what is your life? It is a vapor, which appeareth for a little while, and afterwards shall vanish away. For that you should say: If the Lord will; and if we shall live, we will do this or that.---To him therefore that knoweth to do good, and doth it not, to him it is sin.' Lord grant that we may ever know, and ever do thy holy will.

Cbap. v. v. 1, 2, &c. 'Go to now ye (covetous) rich men, weep and howl for the miseries that shall (*quickly*) come upon you (in punishment of your hard heartedness and opressions of the poor.)---You have stored up to yourselves wrath against the last days.---But you my Christian brethren (who are poor and afflicted) be patient until the coming of the Lord (to deliver you from all your evils, and to crown you with

with everlasting glory.) Behold the husbandman waiteth for the precious fruit of the earth; patiently bearing till he receive both the early and the later. Be you therefore also patient, and strengthen your hearts: for the coming of the Lord (*to reward you*) is at hand. In the mean time: Grudge not brethren one against another (by entertaining any envy, or uncharitable animosity) that you may not be judged (and condemned at that day; which in your regard cannot be far off, for) behold the judge standeth before the door (prepared to knock, that you may open to him.) Take, my brethren, for an example of suffering evil, of labor and of patience, the prophets, who spoke in the name of the Lord (and all the Saints of God, who thro' many tribulations, have made their way to heaven.) Behold we now account them blessed who have endured (with patience, afflictions and persecutions) you have heard of the patience of Job, and you have seen the end of the Lord (in what manner he rewarded his patience in the end) that the Lord is merciful and compassionate. But above all things, my brethren, swear not (fly from all manner of profane swearing) -- but let your speech be: *yea, yea: no, no*: that you fall not under judgment (and condemnation.) Is any man sad, (grieved or afflicted) let him pray, (let him run to God for comfort.) Is he chearful in mind, let him sing, (not profane songs, but holy canticles.) Is any man sick among you, let him bring in the priests of the church, and let them pray over him, anointing him with oil, in the name of the Lord (and by his ordinance) and the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins, they shall be forgiven him. (See here promulgated the divine institution of extreme unction: and glorify God for the manifold benefits, herein designed for Christians in their sickness.) Confess therefore your sins (not only to God, but) one to another (*viz. to the priests of the*

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the church, whom you ought to call for, in your sicknesses, whether of soul or body) and pray one for another, that you may be saved, (but that your prayer may be effectual, see that you keep your souls in the state of grace) for the continual prayer of a just man, (a true servant of God) availeth much, (as may be seen by the example of the prayer of *Elias*) my brethren, if any of you should err, (going astray from the right path of truth or virtue) and one should convert him: he must know, that he who causeth a sinner to be converted from the error of his way shall save his soul from death, and shall cover a multitude of sins.

The first Epistle of St. PETER.

CHAP. i. v. 3, 4, &c. * Blessed be the God, and Father of our Lord Jesus Christ, who according to his great mercy, hath regenerated us, (*giving us a new birth by grace*) unto a lively hope, by the resurrection of Jesus Christ from the dead, *of attaining* to an inheritance incorruptible, and undefiled, and that cannot fade, reserved in heaven for you, who by the power of God, are kept by faith unto salvation, ready to be revealed in the last time (*viz. when Christ shall come to render to every man according to his works*) wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations (*and tribulations*) that the trial of your faith, much more precious than gold, (*which is tried by the fire,*) may be found unto praise, and glory, and honor, at the appearing of Jesus Christ, *when you shall receive the end of your faith, even the salvation of your souls:----* Wherefore having the loins of your mind girt up, being sober, trust perfectly in the grace which is offered you, at the revelation of Jesus Christ,

as children of obedience, not fashioned according to the former desires (*of the days*) of your ignorance: but according to him that hath called you who is holy, be you also in all manner of conversation holy: because it is written: you shall be holy, for I am holy. And if you invoke as Father him, who without respect of persons, judgeth according to every ones work, converse in fear during the time of your sojourning here. Knowing that you were not redeemed with (*mean and*) corruptible things, *such as* gold or silver, from your vain conversation of the tradition of your fathers (*under the slavery of sin and satan*) but with the precious blood of Christ, as of a lamb unspotted and undefiled.----Who through him are faithful in God, who raised him up from the dead, and gave him glory; that your faith and hope might be in God. Purifying your souls in the obedience of charity; with a brotherly love from a sincere heart, loving one another earnestly, &c.' O purity of soul, O blessed obedience, O charity of God, O brotherly love, O sincerity of heart, so much inculcated by the Apostles of Christ, and so remarkable in the primitive Christians, when shall we see you return again with the like perfection amongst the professors of the faith of Christ.

Chap. ii. v. 1, 2, &c. 'Wherefore laying away all malice, and all guile, and dissimulations, and envies and all detractions, as new-born babes, desire the rational (*the spiritual*) milk without guile, (*for the nourishment of your souls*) that thereby you may grow unto salvation. If so be you have tasted that the Lord is sweet.' (O sweet indeed, to them who like new-born babes relish the spiritual milk of grace and innocence! 'Unto whom coming as to a living stone (*the foundation stone of the living and eternal temple of God,*) rejected indeed by men, but chosen and made honorable by God: be you also as living stones built up (*on this foundation*) a spiritual house,

a holy priesthood to offer up spiritual sacrifices (*of your hearts, united with the great sacrifice of Christ,*) acceptable to God through Jesus Christ.---But you are a chosen generation, a kingly priesthood, a holy nation, a people purchased (*for God, by the blood of Christ*) that you may declare his virtues (*his power and glory*) who hath called you out of darkness into his admirable light.---Dearly beloved I beseech you as strangers and pilgrims in this world, to refrain yourselves from carnal desires, which war against the soul: Having your conversation good among the Gentiles: that whereas they speak against you as evil doers, considering you by your good works, they may give glory to God in the day of visitation.' Happy they who by their good works, and their faintly lives endeavour to bring the enemies of their faith, to give glory to God and to his divine truths! Surely this must be the best way of making converts. ' v. 13, &c. Be ye subject therefore to every human creature [*having power from God*] for God's sake: whether it be to the king---or to governors [*rulers and magistrates, &c.*]---For so is the will of God; that by doing well you may put to silence the ignorance of foolish men [*who speak evil of you*] as free, indeed, and not as making *Christian* liberty a cloak for naughtiness, but as the servants of God. Honor all men, love the brotherhood, fear God, honor the king. Servants be subject to your masters, &c. and if doing well on your part you suffer patiently, this is thank-worthy before God. For unto this are you and all Christians called: because Christ also suffered for us, leaving you an example that you should follow his steps. Who did no sin, neither was guile found in his mouth. Who when he was reviled did not revile: when he suffered he threatened not: but delivered himself to him that judged him unjustly: who his own self bore our sins in his body on the tree [*of the cross*] that we being dead to sin, should live to justice:

tice: by whose stripes you were healed. For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.' O that all these heavenly lessons were deeply imprinted in the hearts of all Christians!

Chap. iii. v. 1, 2, &c. 'Let wives be subject to their husbands: that if any of these believe not the word [*the gospel of christ*] they may be won [*gained over to the faith*] without the word, by the saint-like conversation of the wives, considering your chaste conversation with fear, and the manner of your adorning yourselves, not with the outward plaiting of the hair; or the wearing of gold, or the putting on of gaudy apparel: but with the ornaments of virtue, becoming the hidden man of the heart, with the incorruptibility of a quiet and meek spirit [*a spirit not to be corrupted or altered with passion, which is the best ornament for christian ladies, and*] rich in the sight of God, &c. Ye husbands likewise, dwell with them [*your wives*] according to knowledge [*with that prudence and discretion that becomes christians*] giving honor and assistance to the woman, as to the weaker vessel, and as to the coheirs of the grace of life: that your prayers be not hindered by domestic jars. Finally be ye all of one mind, having compassion one of another, being lovers of the brotherhood [*of all christian people*] merciful, modest, humble, not rendering evil for evil, nor railing for railing, but contrariwise blessing, for unto this are you called, that you may inherit blessing.' For he that will love life and see good days, let him decline from evil, and do good. (For such as these are entitled to the blessing of God.) 'And who is he that can hurt you, if you be zealous followers of good. But if also you suffer any thing for justice sake, ye be blessed. And be not afraid of their terror [*of the evils with which they seek to terrify you*] and be not troubled. But sanctify [*glorify*] the Lord Christ in your hearts: being ready

always to satisfy every one, that asketh you a reason of the hope that is in you: But with modesty and fear, having a good conscience: that whereas they speak evil of you, they may be ashamed who falsely accuse your good conversation in Christ. For it is better doing well to suffer (if such be the will of God) than doing ill. Because Christ also died once for us, &c.' Christians, let us all attend, in our respective stations, to these excellent documents of the Prince of the Apostles, or rather of the Spirit of God thro' him.

Chap. iv. v. 1, 2, &c. 'Christ therefore having suffered (*death*) in the flesh, be you also armed with the same thought, (*considering yourselves also as dead with him, viz. to your sins: for he that dieth in this manner*) hath ceased from sins: that now he may live the rest of his time in the flesh, not after the desires of men, but according to the will of God. But the end of all is at hand. Be prudent therefore, and watch in prayers. But before all things, have a constant charity among yourselves: for charity covereth the multitude of sins. Using hospitality one towards another, without murmuring. As every man hath received grace (*the gifts and goods of God*) ministring the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God.---But if you partake of the sufferings of Christ, rejoice-- and if you shall be reproached for the name of Christ you shall be happy: for that which is of the honor, power and glory of God and that which is his spirit resteth upon you (*when you suffer in a christian manner for christ's sake.*) But let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other mens things. But if as a Christian, let him not be ashamed, but let him glorify God in this name. For the time is that judgment (*in the way of trial and examination, joined with some wholesome corrections to purge away the bad humours* of

of the soul) should begin at the house of God; (*the church of Christ.*) And if first at us; what shall be the end of them that believe not the gospel of God? And if the just man shall scarcely be saved (*that is, not without much labor and difficulty, and many sufferings*) where shall the ungodly and the wicked appear? Wherefore let them also that suffer according to the will of God (*not be discouraged, or relent in their spiritual exercises; but rather labor so much the more to*) commend their souls by good deeds to the faithful Creator. O how happy are those temporal sufferings which bring the soul to eternal joys!

Chap. v. v. 1, 2, &c. 'The Ancients therefore (*that is, the bishops and priests*) that are among you, I beseech, who am myself also an Ancient, and a witness of the sufferings of Christ: as also a partaker [*heretofore in the Transfiguration of our Lord,*] of that glory which is to be revealed in time to come: Feed the flock God which is among you (*by diligently administering to the sheep of Christ his holy word and sacraments*) taking care of them, not by constraint, but willingly, with a good will, and out of a motive of charity, and not for filthy lucre's sake---neither (*through pride and ambition*) as lording it over the clergy or people of God, but being made a pattern of the flock from the heart. And when Jesus Christ the Prince of Pastors shall appear, you shall receive from him a never fading crown of glory. In like manner you that are young (*private Christians of the laity,*) be ye subject to the Ancients. And do ye all insinuate and inculcate, both by word and work, the most necessary virtue of) humility one to another: for God resisteth the proud, but to the humble he giveth grace. Be you humbled therefore under the mighty hand of God submitting to his corrections that he may exalt you in the time of visitation. Casting all your care upon him, for he hath care of you. Be sober and watch, because your adversary the devil, as

a roaaing lion, goeth about, seeking whom he may devour ; whom resist ye, strong in faith ---Now the God of all grace, who hath caled us unto his eternal glory, in (*and through*) Christ Jesus, after that you have suffered a little, will himself perfect you, and confirm you, and establish you. To him be glory and dominion for ever, and ever, *Amen.*' Lord give us grace to conform our lives to these great lessons.

The second Epistle of St. PETER.

CHAP. i. v. 5, 6, &c. ' Giving all diligence, join ye with your faith, virtue, [valor and fortitude,] and with virtue, knowledge, [prudence and discretion,] and with knowledge, abstinence, [temperance and mortification ;] and with abstinence patience, [in your labors and sufferings,] and with patience, godliness, [piety and devotion,] and with godliness, brotherly love, and with brotherly love, charity, (that your love for one another may be upon the most perfect motive, even that of the love of God.) For if these things (*all these virtues.*) be with you, and abound ; they will make you to be neither empty nor unfruitful, in the knowledge (*by faith*) of our Lord Jesus Christ. For he that hath not these things with him, is blind and groping, forgetting his being purged from his old sins. (See here, my soul, that faith alone will not save thee : but that without these other virtues, and the fruit of good works, thou art not only *barren* and *unfruitful*, but also *blind* and *groping*, and can'st never come to see God.) Wherefore brethren, labor the more, that by good works you may make your calling and election sure. For doing these things you shall not sin at any time. For so an entrance shall be ministered to you abundantly

dantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ. (How different is this doctrine, which so much inculcates the necessity of securing our election and salvation by good works, from the presumptuous assurance of those who depend on faith alone?) v. 16. For we have not followed cunningly devised fables, when we made known to you the power and presence of our Lord Jesus Christ, but having been made eye witnesses of his Majesty (in his glorious Transfiguration.)---We have also (*for the confirmation of our doctrine,*) the more firm prophetic word (*the oracles of the prophets, recorded in the word of God*) whereunto you do well to attend as to a light, that shineth in a dark place (*to guide you in your way, thro' the darkness of this world*) until the day (*of eternity*) dawn, and the day star arise in your hearts. Understanding this first that no prophecy of Scripture is made by private interpretation. For prophecy came not by the will of man at any time; but the holy men of God, spoke, inspired by the Holy Ghost. And therefore 'tis abusing and profaning the Scriptures, to prostitute them to the caprice of every private interpreter.

Chap. ii. v. 1, 2, &c. 'The Apostle warns the faithful against false prophets and false teachers, the *Gnostics* and other Heretics: setting forth their wickedness, and foretelling their punishment, by the example of the judgment of God upon the angels that sined, upon the ungodly world, by the deluge; upon Sodom and the neighbouring cities, by fire; from whence he delivered Lot, &c. v. 9, &c, The Lord, *saieth* be, knoweth how to deliver the godly out of temptation; but to reserve the unjust, (*the impenitent wicked,*) unto the day of judgment to be tormented (*eternally*) and especially them who walk after the flesh in the lust of uncleanness, (*which was the case of the Gnostics, and many other Heretics,*) alluring, through the desires of fleshly riotousness, those who had escaped a
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little, (*by becoming Christians,*) from them that converse in error. Promising them liberty, whereas they themselves are the slaves of corruption, (*by indulging their carnal passions.*) For by whom a man is overcome of the same also he becomes the slave. For if flying from the pollutions of the world, through the knowledge of our Lord Jesus Christ, (*by embracing Christianity,*) they be again [*by the allurements of these heretics,*] intangled in them, and overcome (*by sins of uncleanness,*) their later state is become unto them worse than the former. For it had been better for them not to have known the way of justice, than after they have known it, to turn back from that holy commandment [*of purity,*] which was delivered to them. For that of the true proverb hath happened to them the dog is returned to his own vomit; and the sow that was washed to her wallowing in the mire.' Lord keep all Christians from being at any time so miserable.

Chap. iii. v. 9, &c. 'The Lord delayeth not his promise, (*of his second coming.*) but dealeth patiently for our sake, not willing that any should perish, but that all should return to penitence, (*should repent, be converted, and be saved:* O glory be to his infinite goodness!) But the day of the Lord shall come as a thief in which the heavens shall pass away,---and the earth and the works that are in it shall be burnt up. Seeing then that all these things are to be dissolved, what manner of people ought you to be, in holy conversation and godliness, (*how disengaged from all affection to these perishable things,*) and looking for, and hastening unto) the coming of the day of the Lord.---But we look for new heavens and a new earth, according to his promise, in which justice dwelleth, (*and sin shall be no more.*) Wherefore dearly beloved, seeing that you look for these things, (*the good things of the Lord, in the land of the living,*) be diligent that you may be found by him undefiled and unspotted

ed in peace: and account the long suffering of our Lord, *to be for your salvation*,---knowing these things before, take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now, and to the day of eternity. Amen. Lord teach us to follow in the practise of our lives all these apostolic lessons.

The first Epistle of St. JOHN.

CHAP. i. v. 1, &c. 'That which was from the beginning [even the eternal *Word*, by whom all things were made, the life, and the light, which enlighteneth every man that cometh into the world,] which we have heard, which we have seen with our eyes,---the eternal life, which was with the father, and hath appeared to us, --- we declare to you; that you also may have fellowship with us, (*by faith, hope and love*,) and our fellowship may be with the Father and his Son Jesus Christ. (O great, O glorious, O happy society, of all good Christians, not only associated in one communion with one another; but also with all the three persons of the blessed Trinity! v. 5, &c. And this is the declaration, which we have heard from him, and declare unto you: that God is light, and in him there is no darkness: (*of ignorance error, or sin*.) If we say that we have fellowship with him, and walk in darkness, (*of errors or vices*,) we lie (*we deceive ourselves*,) and do not the truth, (*God and his truth are far from us*.) But if we walk in the light (*of virtue and truth*,) as he also is in the light: we have fellowship one with another, (*he with us, and we with him*,) and the blood of his Son Jesus Christ cleanseth us from all sin. If we say that
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we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just (*to his word*) to forgive us our sins, and to cleanse us from all iniquity, &c. O! we have sinned dear Lord, we confess our iniquity before thee: do thou cleanse us from our stains, according to thy word, with the precious blood of thy only Son.

Chap. ii. v. 1, 2, &c. 'These things I write to you, that you may not sin. But if any man should be so unhappy as to sin: we have an advocate with the Father Jesus Christ the just: and he is the propitiation for our sins; and not for ours only, but also for those of the whole world.---He that saith he knoweth him, (*practically, and effectually unto salvation,*) and keepeth not his commandments, is a liar, and the truth is not in him. But he that keepeth his word, in him ~~is~~ very deed, the charity (*the love*) of God is perfected: ('Tis he, is the true lover and servant of God) and by this we know that we are in him: He that saith he abideth in him, ought himself also to walk, even as he walked, (*by a close imitation of his virtues.*) He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother, abideth in the light, (for charity is the queen of virtues, and where she resides she has them all in her company,) and then there is no scandal in him, (*no stumbling block to make him fall*) but he that hateth his brother is in darkness, and walketh in darkness, (continually exposed to the danger of stumbling and falling,) and knoweth not whither he goeth, because the darkness hath blinded his eyes. *v. 15, &c.* Love not the world, nor the things that are in the world, (its honors, riches and pleasures.) If any man love the world, the charity of the Father, (*the love of God*) is not in him. For all that is in the world, (*and which this wicked world is made up of,*) is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which

which is not of the Father, but is of the world. And the world passeth away, and the concupiscence thereof. But he that doth the will of God abideth for ever. v. 24, &c. As for you (give no heed to teachers of new doctrines,) but let that which you have heard from the beginning abide in you: if that abide in you, which you have heard from the beginning, you also shall abide in the Son, and in the Father. And this is the promise, which he hath promised us, (if we abide in him,) eternal life. These things have I written to you concerning those who (under pretence of teaching you, and imparting to you new lights, seek to) *seduce you*. But you have no need of any such teachers (nor of their new lights because you have with you in the communion of the pastors of the apostolic church, from which those men are gone out (v. 19,) the Spirit of truth, promised to the apostles and their successors, John xiv, 16, 17. and the unction of this Spirit which is not to be found in any other communion.) Let then this unction (of the holy Spirit) which you have received (in the church, by the ministry of its prelates) abide in you, and you shall have no need of any of those men to teach you: but as his unction teacheth you, (in the communion of God's church,) of all things (necessary) and it is truth, and is no lie: and as it hath taught you, abide in him.---That when he (Christ our Lord) shall appear, we may have confidence and not be confounded by him at his coming, (and condemned as deserters from his church and his truth.) O Christians, beware of all such as under pretence of new lights, would draw you away from the ancient truth, which was first delivered to the Saints.

Chap. iii. v. 1, 2, &c. 'Behold what manner of charity, (*what ineffable love*) the Father hath bestowed upon us; that we should be called, and should be in effect the sons of God.' O the dignity! O the happiness

happinefs ! O Chriftians let us never degenerate by an unworthy behaviour or converfation. ‘Dearly beloved, we are now the fons of God ; and it hath not yet appeared what we fhall be. We know that when he fhall appear, we fhall be like to him, becaufe we fhall fee him as he is,’ (and by the fight, love and enjoyment of him, fhall be in a manner transformed into him.) *And every one that bath this hope in him,* (of arriving one day at this eternal union with him ; in order to this) *fanctifieth himfelf,* (by laboring with all his power to be holy,) ‘as he alfo is holy.---You know that he appeared to take away our fins, and in him there is no fin.’ *Whofoever* (therefore) *abideth in him fineth not* (mortaly, or fo as to abide in fin,) *and whofoever fineth,* (in this manner, whatfoever he may pretend of his knowing Chrift, or of his being juftified by faith in him,) *bath not feen him, nor known him.* *Little children, let no man deceive you,* (faith alone will not ferve your turn, but) *be that doth juftice,* (the works of juftice) *is juft : as he alfo is juft.* But *be that committeth fin,* (who doth the works of fin is not juft, neither is he of God, but) *is of the devil* (whole works he follows,) ‘for the devil fineth from the begining. For this purpofe the fon of God appeared that he might deftroy the works of the devil. So that whofoever is born of God, and truly juft doth not commit fin : for his feed,’ (the grace of his divine generation) *remaineth in him, and* (therefore as long as he does not wilfully caft away this divine feed,) *he cannot fin becaufe he is born of God,* (and remains in his grace.) ‘By this (by the works of juftice and of fin,) the children of God are manifeft, and the children of the devil.---This is the declaration which you have heard from the begining that you fhould love one another.---Whofoever hateth his brother is a murderer---In this we have known the charity of God, (towards us) becaufe he hath laid down his life for us : and we ought (by his great example, if the

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case require it.) to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels against him, how doth the charity of God abide in him? My little children, let us love not in word, nor in tongue, but in deed and in truth.' Christians, let us attend to these excellent lessons.

Chap. iv. v. 1, &c. 'Dearly beloved, believe not every spirit: but try the spirits if they be of God.' [by examining if they agree with the rule of the Catholic faith and the spirit of the Church of God,] *because many false prophets are gone out into the world* [Behold your rule by which you may know them,] *He that knoweth God beareth us,* (the apostles and their successors the pastors of the church.) 'He that is not of God, heareth not us, by this we know the spirit of truth, and the spirit of error. Dearly beloved, let us love one another: for charity is of God.---He that loveth not knoweth not God: for God is charity, (*Love.*) By this hath the charity of God appeared towards us: because God hath sent his only begotten Son into the world, that we may live by him. In this is charity: not as though we had loved God, but because he first loved us, and sent his Son to be a propitiation for our sins.---And we have known and have believed the charity, which God hath to us God is charity; and he that abideth in charity, abideth in God, and God in him.---Fear (*of the world, or of men, more than of God; or fear of any other evil more than of the offence of God*) is not in charity: but perfect charity casteth out, [*all such worldly, human and servile*] fear.---Let us therefore love God, because God first hath loved us.---And this commandment we have from God, that he, who loveth God, love also his brother.' Lord teach us to fulfil this great commandment of love, in both its branches.

Chap. v. v. 3, 4, &c. 'This is the charity, or love of God, that we keep his commandments: and

his commandments are not heavy, [*they are very light sweet and easy to them that love him.*] For whosoever is born of God easily overcometh the world: and this is the victory which overcometh the world, our faith [*working by love in Jesus Christ.*] There are three that bear testimony in heaven, [*to the truth of our faith.*] The Father, the Word, and the Holy Ghost: and these three are one, [*O most sacred, and most adorable Trinity!*]----If we receive the testimony of men, the testimony of God is greater.---And this is the testimony which God hath testified of his Son, that God hath given to us eternal life, and this life is in his Son, &c.' Embrace this *eternal life*, my soul, which God offers to thee, in offering his Son to thee: but see thou constantly adhere to this same Son of God, by faith, hope, and love: otherwise thou wilt forfeit both him, and that *eternal life*, which is in him. V. 19. *The whole world is seated in wickednes.* Beware then my soul, of loving this miserable world: this Babel of iniquity: and keep thou close to the Son of God.

The second Epistle of St. JOHN.

V. 1, &c. 'The Ancient to the Lady Eleſta and her children, whom I love in truth, [*in God and according to God, who is the very Truth*] and not I only, but also all they that have known this same great Truth, for the sake of the truth which abideth in us, here by grace, and shall be with us for ever, *in glory.*' O divine Truth, my God, take thou full possession of my soul, both for time and eternity. Out of thee there is nothing but vanity and lies. v. 4, *I was exceeding glad that I found of thy children walking in truth.* [O Christians let us ever walk in truth, and we shall walk with God: and we shall give occasion to

to all his Angels and Saints of exceeding great joy,] v. 5, &c. And now I beseech thee, not as writing a new commandment to thee, but that which we have had from the beginning, that we love one another. And this is [*the evidence and exercise of*] charity, that we walk according to his commandments. Many seducers, [*heretics*] are gone out into the world --- Look therefore to yourselves that you lose not the things which you have wrought, [*all the store of your good works, by suffering yourselves to be seduced,*] but that you may receive a full reward. Whosoever revolteth [*from the truth*] and continueth not in the doctrine of Christ, hath not God, (*he is none of his*) --- If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him God speed thee: for he that saith to him God speed thee, communicateth with his wicked words.' See Christians, what the Spirit of God here pronounces against all such as would seduce you from the doctrine of the church; and flee from all communication, with them, lest you be infected and corrupted by them.

The third Epistle of St. JOHN.

V. 1, &c. 'The Ancient to the dearly beloved Gaius, whom I love in truth, (i. e. *in God*) --- I was exceeding glad, when the brethren came and gave testimony to the truth in thee, even as thou walkest in truth.' *I have no greater grace, (nothing that gives me greater joy and satisfaction) than this to bear that my children walk in truth.* O my soul, how happy shall we be, if we learn to *walk in truth*, in the presence of our God, who is the sovereign Truth! But what is it to walk in Truth? Always, and in all things to seek to please our God with all sin-

erity of heart : and to be practically and feelingly convinced that all that is not pleasing to him is no better than a lie, that it is all meer deceit and delusion. O supreme, eternal, infinite truth of all truths, thou art my God, and my portion for ever : take thou full possession of my soul for time and eternity : and ever keep me from the father of lies, and all his lying works, and deceits.

The Epistle of St. JUDE, the Apostle

V. 2, &c. *Mercy unto you, and peace and charity be fulfilled,* (a prayer worthy of an apostle! in very few words, begging for all good ; for mercy, for peace and for charity ; the richest gifts of heaven.)---‘ I was under a necessity to write to you, (for your salvation) to beseech you to contend earnestly for the faith once delivered to the Saints,’ (the ancient and first religion descending from the apostles, the first teachers of Christianity,) *For certain men are secretly entered in, &c.* (heretics, who seek to beguile you of your faith and to entice you to follow their novelties, rather than the pastors of the church of the Saints, to whom the faith was first delivered.) Of these men he writes ‘ v. 11. Wo to them, for they have gone in the way of Cain ; and have poured out themselves for reward, (*for the love of filthy lucre, or vain glory,*) after the error of Balaam : and have perished in the gain saying of Core (Korah,)’ where he gives three characteristic marks of these, and of all other new teachers viz. their *walking in the way of Cain*, by murdering the souls of their brethren, by corrupting them with their wicked doctrines : their *following the error of Balaam*, by putting a scandal before the people of God

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to withdraw them from their allegiance; for their own private ends: and their *gainsaying*, like Korah and his adherents, the Church authority, and governors, established by Christ. The Apostle adds, v. 19, &c. *These are they who separate themselves*, (another mark of heretics and schismatics,) *sensual men* (and notwithstanding all their boasting,) *having not the Spirit*, (nor any share in him.) ‘ But you, my beloved, building yourselves, (and strongly grounded) upon your most holy faith, praying in the Holy Spirit, (for his light and grace to be ever with you,) Keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ, unto life everlasting,---and hating the spotted carnal garment (*that is, all the defilements of the sins of the flesh.*)’ Christians, let us observe all the holy precepts.

The Apocalypse or Revelation of St. JOHN.

CHAP. i. v. 5, &c. ‘ Jesus Christ is the faithful witness, (the great martyr of God’s Truth,) the first born of the dead, (*by his resurrection*) and the prince of the kings of the earth: who hath loved us, and washed us from our sins, in his own blood, and hath made us a kingdom and priests to God and his Father: to him be glory and empire for ever and ever. Amen. I am Alpha and Omega, the beginning and the end, (of the whole creation, the great *All*, the being of all beings.) saith the Lord God, who is, and who was, and who is to come the Almighty. (O great God, teach me to fear thee: teach me to love thee.) I am the first, and the last: and am alive, and was dead; and behold I am living for ever and ever, and have the keys

of death and hell.' O Lord Jesus, who livest for ever, let me be thine in life and death ; in time and eternity.

Chap. ii. and iii. contain seven short epistles, dictated by the Spirit of God, and sent by St. John, as from Christ our Lord, to the seven principal Churches of *Asia-Minor*, and their respective Bishops, whom he calls their *Angels*, full of moral lessons, which call for the attention of all Christians : and therefore in the conclusion of every epistle, is repeated, he that hath an ear let him hear what the Spirit saith to the Churches. v. 1, &c. To the bishop (and church) of Ephesus : Thus saith he, that holdeth the seven stars, (*the seven bishops*) in his right hand, who walketh in the midst of the seven golden candlesticks, (*the seven churches*,) I know thy works, and thy labor, and thy patience, and how thou can'st not bear them that are evil,---and thou hast patience, and hast endured for my name, and hast not fainted. But I have somewhat against thee, because thou hast left thy first charity. Be mindful therefore from whence thou art fallen, and do penance, and do the first works. Or else, I come to thee, and will move thy candlestick out of its place. [See here, Christians, how great an evil it is, after being highly favored with many gifts of grace and virtues, to grow remiss in the love and service of God ; and by degrees to fall from ones first charity : since this kind of fall is here threatened with no less a punishment than that of removing away, from such ungrateful abusers of grace, the *burning and shining light* of the candlestick of the church of Christ. And has not this been long ago verified, both in the people of *Ephesus*, and of almost all the rest of the cities of *Asia* and *Africa* ; who in punishment of their falling from their first charity, and their manifold ingratitude and abuses of grace, have been delivered up a prey to *Mabomet*.] v. 7. *To him that overcometh*, (by constancy

constancy and perseverance in faith, hope, and charity, the world, the flesh, and the devil,) I will give to eat of the tree of life, which is in the paradise of my God. (O happy reward ! O true and everlasting life !) v. 12. &c. To the angel (*or bishop*) of the church of Smyrna write, Thus saith the first and the last, who was dead and is alive : I know thy tribulation, and thy poverty, (as to the mammon of the world,) but thou art rich, (in virtue and grace,) Fear then none of those things which thou shalt suffer. Behold the devil will cast some of you into prison, that you may be tried, and you shall have tribulation ten days, [that is many days ; or in ten persecutions.] Be faithful until death, (*by perseverance in good to the end*) and I will give thee the crown of life (*eternal*).---He that shall overcome, shall not be hurt by the second death, (*of everlasting damnation*.) v. 12. &c. To the angel of the church of Pergamus write,---I know where thou dweleth, (in the midst of a wicked and persecuting city,) where the seat of Satan is : and thou holdest fast my name, and hast not denied my faith. Even in those days (*of persecution*) when Antipas my faithful witness was slain among you, where satan dweleth. But yet I have against thee, a few things : because thou hast there, (not without some want of zeal and diligence on thy part,) them that hold the doctrine of the Nicolaites, (*impure heretics*.) In like manner do penance, or else I will come to thee quickly, (*for the punishment both of thee and of them*.) To him that overcometh I will give the hidden manna, (*of eternal sweetness*,) and---a new name written, which no man knoweth but he that receiveth it. v. 18, &c. To the angel of the church of Thyatira write : Thus saith the Son of God,---I know thy works, and thy faith, and thy charity, and thy ministry, and thy patience, and thy last works, which are more than the former. But (*notwithstanding all these good things*,) I have against thee a few things :
because

because thou suffereſt the woman *Jezabel* (*ſome impure bereſy*) who caſeth herſelf a prophetess, to teach and to ſeduce my ſervant], &c.' (By this, as well as by the foregoing epiſtle, all who have the charge of ſouls, all ſuperiors, maſters of families, &c. may ſee, that 'tis not enough for them to ſhine forth by faith and good works, in ſuch manner as to ſerve the Lord themſelves; if they don't uſe their beſt endeavours, that all who are under their charge be alſo reſtrained from evil, and brought to be good.) Here alſo our lord denounces his judgments againſt this *Jezabel*, and all that ſuffer themſelves to be ſeduced by her, except they do penance: and all the churches, ſaith he, v. 23, &c. ' ſhall know that I am he, that ſearcheth the reins and hearts: and I will give to every one of you according to your works. But to you I ſay, and to the reſt who are at *Tbyatira*, whoſoever have not this (*beretical*) doctrine, and who have not known the depths of ſatan.---I will not put upon you any other burthen: yet that which you have hold faſt till I come. And he that ſhall overcome, and keep my works unto the end, I will give him power over the nations, as I alſo have received of my Father: and I will give him the morning ſtar.' See here Chriſtians, the power and glory which is imparted by our Lord to his Saints.

Cbap. iii. v. 1, &c. ' And to the angel of the church of Sardis write: Thus ſaith he that hath the ſeven ſpirits of God, and the ſeven ſtars. I know thy works, that thou haſt the name of being alive, and thou art dead,' (in mortal ſin.) O dreadful caſe indeed! ſweet Jeſus never ſuffer me to be ſo miſerable as to deceive myſelf, or others with the falſe appearances of life, and to be dead to thee.) ' Be watchful (*then awaking from this deadly ſleep of inſenſibility of thy own wretched condition,*) and ſtrengthen (*by preaching and better example,*) the things that remain, which (*through thy negligence,*) are ready to die. For I find

not

not thy works full before my God. Have in mind therefore in what manner thou hast received and heard and observe and do penance. If then thou wilt not watch; I will come to thee as a thief, and thou shalt not know at what hour I will come to thee. [*O the dreadful, but just punishment of ungrateful ministers*] But thou hast a few names in Sardis, which have not defiled their garments, [*but kept their baptismal innocence,*] and they shall walk with me in white, because they are worthy, &c.' O happy reward! O happy innocence! But O how wretched have we been, O my soul, in casting away so very early that blessed robe, which we received in baptism. 'v. 7, &c. And to the angel of the church of Philadelphia write: Thus saith the holy one, and the true one, he that hath the key of David: he that openeth and no man shutteth: shutteth, and no man openeth: I know thy works. Behold I have given before thee an open door, which no man can shut: because thou hast a little strength, and hast kept my word, and hast not denied my name [*by word or work.*]---And they shall know that I have loved thee.---Behold I come quickly: hold fast that which thou hast, that no man take thy crown.' [O Holy, O True, O do thou open a door for me to all holiness and truth: and let it not be in the power of any one to shut it. And since thou hast been pleased to love me: O give me grace ever to love thee.] 'v. 13, &c. He that shall overcome, I will make him a pillar in the temple of my God; and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God the new Jerusalem,---and my new name. [*O unspeakable and everlasting happiness!*] v. 14, &c. And to the angel of the church of Laodicia write: Thus saith the Amen, [*the Truth*] the faithful and true witness [*of all the secrets of hearts.*]---I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot: but because thou art lukewarm, and
neither

neither cold, nor hot, I will begin to vomit thee out of my mouth. Because thou say'st: I am rich, and made wealthy, and I have need of nothing: and thou knowest not, that thou art wretched and miserable, and poor, and blind and naked.' [Ah! dear Lord, is not this the case of my poor lukewarm soul. Be thou pleased to remedy it, by thy light and by thy grace.] 'I counsel thee to buy of me gold fire tried [*heavenly wisdom,*] that thou may'st be made rich, [*and may'st truly know both thy God, and thyself,*] and may'st be clothed in white garments, [*of grace and innocence,*] and the shame of thy nakedness may not appear: and anoint thy eyes with eye-salve, [*of self-knowledge and humility*] that thou may'st see. Such as I love and rebuke and chastize. Be zealous therefore and do penance. Behold I stand at the gate and knock: if any man shall hear my voice, and open to me the door, I will come into him, and will sup with him, and he with me. [*O happy feast.*] To him that shall overcome. I will give to sit with me in my throne, as I also have overcome, and am set down with my Father in his throne.' O the incomprehensible honor and dignity!

Chap. iv. Contains the vision of the throne of God; and of the four and twenty Ancients, sitting round about the throne; and of the seven lamps burning before the throne, which are the seven spirits of God; and of the four living creatures full of eyes, &c. crying out incessantly: '[v. 8, &c.] Holy, Holy, Holy, Lord God almighty, who was, and who is, and who is to come. And when those living creatures gave glory and honor and benediction to him that sitteth on the throne, who liveth for ever and ever: the four and twenty Ancients fell down before him, that sitteth on the throne, and adored him that liveth for ever and ever; and cast their crowns before the throne, [*as giving all to God,*] saying: Thou art worthy, O Lord, our God, to receive glory and honor

honor, and power: because thou hast created all things, and for thy will they were [*they have received their being,*] and have been created.' O my soul, let us ever join in this adoration, praise and thanksgiving.

Chap. v. Contains the vision of the Lamb, standing *as slain*, before the throne, and opening the mysterious book sealed with seven seals. Upon which, (v. 8, &c.) the four living creatures, and the four and twenty Ancients fell down before the Lamb, (*to give him divine honor,*) having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new canticle saying: Thou art worthy, O Lord, to take the book, and to open the seals thereof: because thou wast slain, and hast redeemed us to God in thy blood, out of every tribe, and tongue and people and nation: and hast made us to our God a kingdom and priests, and we shall reign on the earth. And I beheld and I heard the voice of many Angels round about the throne,---and the number of them were thousands of thousands, saying with a loud voice: The Lamb that was slain is worthy to receive power and divinity and wisdom, and strength and honor and glory and benediction. And every creature which is in heaven, and on the earth, and under the earth, &c. I heard all saying to him that sitteth on the throne, and to the Lamb, benediction, and honor, and glory, and power for ever and ever. And the four living creatures said Amen.' And let us all say Amen for ever.

Chap. vi. v. 9, &c. St. John sees the souls of the martyrs in heaven *under the altar* (which is Christ.) (*And white robes were given, to every one of them one,* (viz. the glory of the soul,) *and it was said to them that they should rest,* (in expectation of the glory of the body, at the second coming of our Lord,) *yet a little time till their brethren, that should be slain, even*
as

as they, should be filed up. O when shall that happy day come.

Chap. vii. v. 1, &c. After marking with the seal of the living God, twelve thousand out of every tribe of Israel. 'I saw, *says the Saint*, a great multitude which no man could number, (*of martyrs of Christ*) of all nations and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, cloathed with white robes, and palm-branches in their hands: and they cried with a loud voice, saying: salvation to him that sitteth on the throne, and to the Lamb. And all the Angels stood round about the throne,---and they fell down before the throne upon their faces, and adored God, saying: Amen. Benediction and glory, and wisdom, and thanksgiving honor, and power, and strength to our God for ever. And one of the Ancients,---said to me: Those that are cloathed in white robes, are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Therefore they are before the throne of God, and they serve him day and night, in his temple: and he that sitteth on the throne shall dwell over them. They shall not hunger nor thirst any more, neither shall the sun, nor any heat fall upon them. For the Lamb, which is in the midst of the throne, shall rule them, (*and be their shepherd*,) and shall lead them to the living fountains of waters, (*the clear streams of the water of life*.) And God shall wipe away all tears from their eyes.' O how happy then, are they who, for God's sake, endure tribulations, during the short time of their mortal pilgrimage; since these are entitled to such an ample reward for all eternity? (In the following chapters are described divers visions relating to the future state of the church; her persecutions, (especially from the *beast*, the pagan empire of Rome, the *false prophet*, *Mahomet*, and the city of the devil, the *Babylon* of a wicked world,) the judgments of
God

God upon her persecutors; and her final victory and eternal repose.

Chap. viii. v. 3, &c. ‘An Angel came and stood before the altar (*of God*) having a golden censer, and there was given to him much incense, that he should offer of the prayers of all saints, (*God’s people upon earth,*) upon the golden altar, which is before the throne of God. And the smock of the incense of the prayers of the saints, ascending up before God from the hand of the Angel.’ See my soul, how the Angels of God present our prayers before the throne of God. O that our prayers were worthy to ascend like incense in his sight!

Chap. xiv. v. 1, &c. ‘I beheld, and lo a Lamb stood on mount Sion, and with him a hundred and forty four thousand having his name, and the name of his Father written on their foreheads. And they sung as it were a new canticle before the throne, - - and no one could say the canticle, but those hundred and forty-four thousand, who were purchased from the earth. These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the first fruits to God and to the Lamb: and in their mouth there was found no lye; for they are without spot before the throne of God.’ (O how happy shall all they be, who so live in innocence and purity, as to be found worthy after death to be associated with this blessed company!) ‘v. 12, 13. Here is the patience of the Saints, who keep the commandments of God, and the faith of Jesus: [*so as rather to die than disobey: in their patience they shall save their souls.* For] I heard a great voice from heaven saying to me: write: blessed are the dead who die in the Lord, [*like the martyrs and other saints,*] From henceforth now, saith the Spirit, that they may rest

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from their labors; for their works follow them.' See Christians, how the merit and reward of good works is perpetually inculcated in the word of God.

Chap. xv. v. 2, 3, &c. 'I saw them that had overcome the beasts, (*the martyrs*) having the harps of God: and singing the canticle of Moses the servant of God, and the canticle of the Lamb, saying: Great and wonderful are thy works, O Lord God almighty: just and true are thy ways, O king of ages, (*eternal king*) who shall not fear thee O Lord, and magnify thy name? For thou only art holy: For all nations shall come, and shall adore in thy sight, because thy judgments are manifest.' Learn, my soul, this heavenly canticle.

Chap. xx. v. 11, 12, &c. 'I saw a great white throne, and one sitting upon it, from whose face the earth and heaven fled away, and there was no place found for them. [*O infinite majesty, before whom the whole creation dwindles away into a meer nothing!*] And I saw the dead, great and small standing in the presence of the throne, and the books were opened, [*of the divine records, and of men's consciences,*] and another book was opened, which is the book of life, [*in which are registered the names of all those who have done the will of God,*] and the dead were judged by those things which were written in the books, according to their works. And the sea gave up the dead, that were in it: and death and hell gave up their dead, that were in them: and they were judged every one according to his works. And hell and death were cast into the pool of fire. This is the second death. And whosoever was not found written in the book of life was cast into the pool of fire.' Christians, let us never forget these awful truths, relating to this great judgment, at these last assizes.

Chap. xxi. v. 1, &c. 'And I saw a new heaven, and a new earth. For the first heaven, and the first earth was

was

was pased away, and the sea is now no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people, and God himself with them shall be their God. And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more; for the former things are pased away. And he that sat on the throne, said: Behold I make all things new.--And he said to me: It is done: I am Alpha and Omega: the begining, and the end. To him that thirsteth I will give of the fountain of the water of life free cost. He that shall overcome, shall possess these things. And I will be his God, and he shall be my son. But the fearful (*who fear any evil whatsoever more than the offence of God,*) and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their portion in the pool burning with fire and brimstone, which is the second death. [*Then follows the vision of the new Jerusalem, the city of God, with its walls and gates of precious stones, and pearls, and the city itself of pure transparent gold*] v. 22, &c. And I saw no temple therein, saith St. John for the Lord God almighty is the temple thereof, and the Lamb. And the city hath no need of the sun, nor of the moon to shine in it. For the glory of God hath enlightened it, and the Lamb is the lamp thereof. There shall not enter into it any thing defiled, or that worketh abomination, or that maketh a lie: but they that are written in the book of life of the Lamb. O my soul, spare thou no pains that thou mayst be one of this happy number.

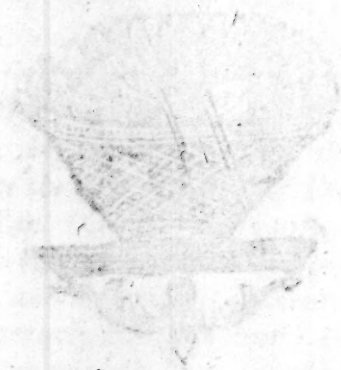
Chap. xxii. v. 1, &c. And he shewed me a river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb, (*the beatific vision of God*) in the midst

midst of the street (of the heavenly Jerusalem,) and on both sides of the river was the tree of life bearing twelve fruits, (all manner of heavenly delights,) yielding its fruits every month, and the leaves of the tree were for the health of nations. And there shall be no curse any more, (in that blessed city,) but the throne of God, and of the Lamb shall be in it, and his servants shall serve him (having no other will but his, and loving and praising him with all their power,) and they shall see his face, and his name shall be on their foreheads. And night shall be no more: and they shall not need the light of the lamp, nor the light of the sun, for the Lord God shall enlighten them, and they shall reign for ever and ever. (O blessed eternity,) v. 11, &c. He that is just let him be justified still: and he that is holy, let him be sanctified still: Behold I come quickly; and my reward is with me, to render to every man according to his works. I am Alpha and Omega, the first and the last, the beginning and the end. Blessed are they that wash their robes in the blood of the Lamb: that they may have a right to the tree of life: and may enter in by the gates into the city. Without are dogs, and forcerers, and the unchaste, and murderers, and servers of idols, and every one that loveth and maketh a lie, (unhappy men for ever excluded from the city of God, and sent away into the region of the second death) v. 16, &c. I Jesus have sent my Angel to testify to you these things in the churches. I am the root and stock of David, the bright and morning star. (O glory be to thee, dear Lord, the source of all our good,) And the Spirit (in all God's true servants) and the bride, (the church) say come (all longing to be eternally united to their Lord.) And let him that heareth, (or readeth this) say come, (inviting this same Lord, with all the ardor of his soul.) and let him that thirsteth come: and he that will let him take the water of life free of cost. He that giveth testimony of all these

these things, saith, surely I come quickly, Amen, come Lord Jesus. O come sweet Jesus, and put an end to all our miseries; and to the reign of sin; and take us all to thyself, to be with thee and to see thy glory, for ever, Amen, Amen.

F I N I S.





INDEX BIBLICUS:

O R, A

T A B L E,

Pointing out a variety of Scripture Texts, upon all
the chief heads of Christian Morality.

A.

ABSOLUTION. The power given to Christ's ministers. St. Matthew xvi. 10. xviii. 18. St. John xx. 22, 23, 2 Cor. ii. 10.

Alms. Recommended. Deuteronomy xv. 7, 8, 11. Tobias iv. 7, &c. xii. 9. Job xxxi. 16, 17, 18, &c. Psalm xl (alias xli.) 1. Prov. xix. 17. Eccles. xi. 1, &c. Ecclus iii. 33. iv. 1, 2, &c. xxix. 15. &c. Daniel iv. 24. St. Mat. xxv. 35, 42. St. Luke xi. 41. 2 Cor. viii. 9, 10. ix. 6, 7, &c. xiii. 6. St. James iii. 15. 1. St. John iii. 17. Ambition Censured. Ecclus vii. 4, 6. St. Matt. xx. 25, &c. St. Luke xxvi. 24, &c. St. James iii. 1.

Angels. Their charge over us. Exodus xxiii. 20, 21. Psalm xc. (alias xci.) 11, 12. St. Matthew xviii. 10. Hebr. i. 14. They offer up our prayers. Tob. xii. 12. Revel. viii. 4.

Anger. Prescriptions against it. Ecclesiastes vii. 10. xi. 10. Ecclus xxvii. 33. xxviii. 1, 2, 3, &c. St. Matthew v. 21, &c. Rom. xii. 17, &c. Gal. v. 19, &c. Eph. iv. 26, 31. St. James i. 19, 20.

B.

Baptism. Its institution, necessity, and efficacy. St. Mat. xxviii. 19. St. Mark xvi. 16. St. John iii. 3, 5. Acts ii. 38. Ephes. v. 26. Titus iii. 5. Hebr. x. 22, &c. Administred by the Apostles in water. Acts viii. 36, 38. x. 47, 48. See also Eph. v. 26. Heb. x. 22. St. Pet. iii. 20, 21. Item. Isai. lii. 15. Ezekiel xxvi. 25, &c.

The

The Beatitudes. St. Mat. v. 3, 4, &c. St. Luke vi. 20, 21, &c.

Bishops. See their office and duty. Acts xx. 28, and throughout the Epistles of St. Paul to Timothy, and Titus: as also Rev. ii, and iii. and Ezekiel iii, and xxxiii. in the duty of the watchman appointed by the Lord.

Blasphemy condemned. Leviticus xxiv. 14, 15, 16. Ecclus xxiii. 15, &c. Punished in Sennacherib, Isai. xxxvii; and in Nicanor, 1 Machab. vii.

Bribes. The taking bribes condemned. Exod. xxiii. 9. Deuteron. xvi. 19. Job. xv. 34. Psalm xxv. 10. Prov. xv. 27. xvii. 23. xxii. 9. Ecclus xx. 31. xl. 12. Isai. ii. 23. v. 23. xxxiii. 15.

C.

Cardinal Virtues. Wisdom viii. 7.

Charity. The two precepts of it inculcated. St. Mat. xxii. 37, &c. St. Mark xii. 30, 31. St. Luke x. 27. 28.

Charity for our neighbours, its excellence and necessity. St. Luke x. 30, &c. exemplified in the good Samaritan: Recommended in an extraordinary manner by our Lord, St. John. xiii. 34. xv. 12, 13, 17. And by the Apostles; Rom. xiii. 8, 9, and 10. 1. Cor. xiii. 1, 2, &c. Gal. v. 13, 14. Colos. iii. 14. 1 St. Peter. iv. 8. 1 St. John. ii. 9, 10. iii. 10, 11, &c. iv. 7: 8, &c.

Charity for our enemies. St. Mat. v. 44, &c. St. Luke. vi. 35. Rom. xii. 20.

Christ promised from the beginning. Genesis iii. 15. xii. 3. xxii. 18. xxvi. 4. xxviii. 14. xlix. 10. Deuteronomy xviii. 15, &c. Besides the many figures, and mysterious predictions of his passion and death contained in the law: and a great variety of prophecies concerning him in the Psalms and in the Prophets. See in particular for his passion, the prescriptions relating to the paschal lamb; Exodus xii. 6, 7, 13, 22, 23. The ceremonies of the solemn expiation, Leviticus xvi. 5, 6, 7, 8, 9, 10, &c. The sacrifice of the red cow, and the holy waters to be made with the ashes of it, for all purifications, Numb. xix, &c. As also the prophecies: Psalm xxi. (alias xxii.) 2, 3, 7, 8, 9, 12, 13, 14,

17, 18, 19. lxxiii. (alias lxxix.) 2, 3, &c. 20, 21, 22, &c. Isaiah l. 5, 6, 7. liii. 1, 2, 3, &c.

Christ is the only begotten, the true and natural Son of God. St. Mat. xvi. 16. St. John i. 13. iii. 16, 18. Rom. viii. 32. 1 St. John iv. 39. He is the same God with his Father and equal to him. St. John v. 18, 19, 23, x. 30. xiv. 1, 9, &c. xvi. 14, 15. xvii. 10, Philip. ii. 5, 6. He is true God, St. John i. 1. xx. 28. 29. Acts xx. 25. Rom. ix. 5. Titus ii. 13. 1 St. John iii. 16. v. 20. See also Isai ix. 6. xxxv. 4, 5, St. Matt. i. 23. St. Luke i. 16. 17. Hebr. i. 8. He is the creator of all things, St. John i. 3, 10, 11. Colos. i. 15, 16, 17. Hebr. i. 2, 10, 11, 12. iii. 4. He is the Lord of Glory. 1 Cor. ii. 8. The King of Kings, and Lord of Lords. Revel. xvii. 14. xix. 16. To pass over many other texts, relative to the Divinity of Christ; which though it be not properly a point of morality; is nevertheless an article that has a very great influence on our worship and our morality.

Christ died for all men. St. John iii. 16, 17. Rom. v. 18. 2 Cor. v. 14, 15. 1 Tim. ii. 3, 4, 5, 6. iv. 10. Hebr. ii. 9. 1 St. John ii. 1, 2. Even for the reprobate. Rom. xiv. 15. 1 Cor. viii. 2. 2 St. Peter ii. 1.

Christ's Church stands for ever. St. Matt. xvi. 18. xxviii. 19, 20. St. John xiv. 16, 17. Psalm xlvii. (alias xlviii.) 8. Psalm lxxi; (alias lxxii.) 5, 7. Psalm lxxxviii (alias lxxxix.) 3, 4, 29, 36, 37. Psalm cxxxi, (alias cxxxii.) 13, 14. Isai ix. 7. liv. 9, 10. lix. 20. 21. lx. 15, 18, &c. lxii. 6. Jer. xxxi. 35, 36. xxxiii. 17. Ezekiel xxxvii. 24, 26. Daniel ii. 44. Eph. v. 23, 24, 25, 26, 27, &c. 1 Tim. iii. 14, 15. From all which, and from many other texts, it is evident that Christ's Church can never fall from his truth, or teach her children any doctriens or practice destructive of their salvation.

Church Guides Their authority, power and commission, Deuteronomy xvii. 8, 9, &c. St. Matthew xviii. 17, 18. xxviii. 18, 19, 20. St. Luke x. 16. St. John xiv. 16, 17, 26. xx. 21, &c. Ephes. iv. 11, 12, &c. Hebr. xiii. 7, 17. 1 John iv. 6

The ten Commandments. Exodus xx. 2, 3, &c. Deuteronomy v. 6, 7, &c. The keeping of them is necessary

- sary to salvation, St. Matthew xix. 17. 1 St. John ii. 4. v. 2, 3.
- Confession of sins. Numb. v. 6, 7. St. Matt. iii. 6. Acts xix. 18. St. James v. 16.
- Confirmation administred. Acts viii. 15, &c. xix. 6. The grace given by it. 2 Corinth. i. 22, 23. Hebr. vi. 2, 4.
- Conformity with the will of God. 1 Samuel iii. 18. 2. Samuel xv. 26. xvi. 10, &c. Psalm xxxviii. 10, &c. Job. i. 21. ii. 10. Mich. vii. 9. Eccclus ii. 4, &c. 1 Mach. iii. 60. St. Matthew xxvi. 39, 42. St. Mark xiv. 36. St. Luke xxii. 42. St. John iv. 34. vi. 38. Acts xxi. 14.
- Continency recommended. Matt. xix. 11, 12. 1 Cor vii. 7, 8, 27, 37, 38, 40.
- Conversion of the Gentiles foretold. Psalm ii. 8. Psalm xxi. (alias xxii.) 27. Isai. xlix. 6. liv. 1, 2, 3. Daniel ii. 35, 44. Malachi i. 11, &c.
- Conversion from sin to God inculcated. Eccclus xvii. 21. &c. Isa. i. 16, &c. Jere. ii, iii, &c. Eze. xviii, xxxiii. Joel ii. 12. St. Matt. iii. 2, 7, 8. St. Luke xiii. 3, 5. Acts ii. 38, iii. 19, &c.
- Fraternal Correction enjoined. St. Matt. xviii. 15.
- Covetousness condemned. Prov. i. 19. Eccclus. v. 9. Eccclus. x. 9. xiv. 9. &c. xxxi. 5, &c. Isai. v. 8. Jerem. vi. 13. viii. 10. Amos ix. 1. Haba. ii. 9. St. Matt. vi. 19, 24, 25. xix. 24. St. Luke xii. 15, &c. Rom. i. 29. 1 Cor. vi. 10. Eph. v. 5. 1 Tim. vi. 9, 10. Hebr. xiii. 5.
- The Creation and its perfection. Gen. i. Eccclus xviii. and xlii.

D

- Death. See the memory of it, and its certainty inculcated. Gen. iii. 19, v. 5, &c. 2 Sam. xiv. 14, Psalm xlvi (alias xlix.) 11, 12, &c. Psalm lxxv. (alias lxxvi.) 6. Eccclus xxxviii. 23. xli. 1, &c. St. Luke xii. 29. Hebr. ix. 27.
- Detraction condemned. Psalm c. (alias ci.) 5. Prov. iv. 24. xxxiv. 9, 21, 22. Ecclesiastes x. 11. Wisdom i. 11. Rom. i. 30. 2 Cor. xii. 20. St. James iv. 11. 1 St. Peter ii. 1.

Devotion

Devotion to the divine law, and commandments. Pf. xviii (alias xix.) 8, 9, 10, 11. Pf. cxviii, &c.

Dreams generally not to be regarded. Leviticus xix. 26.

Deuteronomy xviii. 10. Ecclesiastes v. 6. Eccles. xxxiv. 1, 2, 4, 5, 6, 7.

Drunkenness condemned. Prov. xx. 1. xxiii. 29, 30, &c.

Eccles. xix. 1, 2. Isaias v. 11, 22. Osee iv. 11. St. Luke xxi. 34. Rom. xiii. 12, 13. 1 Cor. vi. 9, 10. Gal. v. 19, &c.

E

Enmity condemned. See Anger, Revenge, and Charity for Enemies.

Envy condemned. Job. v. 2. Prov. xiv. 30. Wisdom vi. 25. Rom. i. 29. Gal. v. 21, 26. 1 Tim. vi. 4. Titus iii. 3. 1 St. Peter. ii. 1.

The blessed Eucharist instituted. St. Matt. xxvi. 26, &c. St. Mark xiv. 22, &c. St. Luke xxii. 19, &c. 1 Cor. xi. 23, 24, &c. Promised St. John vi. 52, &c. The danger of the abuse of it, 1 Corinth. x. 16, 17, 18, 19, 20, 21. xi. 27, 29.

Ancient Figures of the blessed Eucharist: The tree of life, Gen. ii. 9. The sacrifice of Melchisedech, in bread and wine, Gen. xiv. 18. The paschal lamb, Exo. xii. 5, 6, 7, 8, &c. The manna given from heaven in the desert; and the miraculous water from the rock, St. John vi. 32, 51, 52, 58, 59, 1 Corinth. x. 3, 4. The Shew-bread, or loaves of proposition, ordered to be set before the Lord in his sanctuary, for a memorial of the oblation of the Lord, by an everlasting covenant. Leviticus xxiv. 5, 6, 7, 8. The miraculous bread, with which the prophet Elias was fed, by an Angel in the wilderness. 1 Kings (alias 3 Kings.) xix. In the strength of which food, he walked forty days, and forty nights unto the mount of God, Horeb, v. 8, &c. See also the predictions of the royal Prophet. Pf. xxi. (alias xxii.) 27, 30. Pf. xxii. (alias xxiii.) 5. Pf. cx. (alias cxi.) 4, 5.

Extreme Unction promulgated. St. James v. 14, 15: prefigured, St. Mark vi. 18.

F

True Faith is necessary to salvation. St. Mark xvi. 16. Acts ii. 47. iv. 12. Hebr. xi. 6. Justification cannot be had, either by the works of the law of nature, or by the works of the law of Moses; without true Faith. Rom. iii. 20, 23, 24, 28, &c. The Faith which is necessary to justification and salvation, doth not imply an absolute assurance (excluding all manner of fear) either of our justification, or of our salvation. Rom. xi. 20, 21, 22. 1 Cor. ix. 27. x. 12. Philip. ii. 12. Rev. iii. 11.

Faith without good works is dead. St. James ii. 14, 17, 20, 24.

Faith without charity availeth nothing to salvation. 1 Cor. xiii. 2. Gal. v. 6.

Faith when strong and lively, works wonders. Hebr. xi. 2, 4, 5, &c. It has a wonderful virtue against temptations. Eph. vi. 16, 17. Its influence on prayer. St. Matt. xxi. 21, 22. St. Mark xi. 22, 23, 24. St. Luke xviii. 1, 8. St. James i. 5, 6, 7.

Fasting recommended. Joel ii. 12. It moves God to shew mercy. Jonas iii. 5, &c. It is of great efficacy against the devil. St. Mark ix. 29. All the children of Christ are to fast. St. Matt. ix. 15. St. Mark ii. 20. St. Luke v. 35. The practice of fasting by God's servants. 1 Ezra viii. 23. Nehemiah i. 4. Daniel x. 3, 7, 12, &c. Acts xiii. 3. xiv. 23. 2 Cor. vi. 5. xi. 27. Christ's fast. St. Matt. iv. 2.

The Fear of the Lord, and its admirable fruits. Job xxviii. 28. Ps. xxxiii, (alias xxxiv.) 9, 10. Ps. cx. (alias cxi.) 10. Eccles. i. 11, 12, 13, &c.

Free will. Genesis iii. 7. Deut. xxx. 19. Eccles. xv. 14, &c. Man's Free will often resists the graces and calls of God. Prov. i. 24, &c. Isai. v. 4. Ezekiel xviii. 23. 31, 32. xxxiii. 11. St. Mat. xxiii. 37. St. Luke xiii. 34. Acts vii. 51. Hebr. xii. 15. 2 St. Peter iii. 9. Revel. iv. 20.

Friendship with the good, highly recommended. Eccles. vi. 14, 15, 16, 17. xxxvi. 15, &c. The Friendship and love of this world condemned. St. James iv. 4. 1 St. John ii. 15.

G

The Holy Ghost. For his divinity. See Acts v. 3, 4. xxviii 25, 26. 1 Cor. ii. 10, 11. vi. 11, 19, 20. As also St. Mat. xii. 31, 31. Acts xiii. 2. xx. 28. 2. Cor. xiii. 14 : and the solemn form of Baptism. St. Mat. xxviii. 19, 20. The Holy Ghost proceeds from the Father and the Son. St. John xv. 26.

God : His names in holy writ. The Lord God. Genesis ii. 5, 7, 8, &c. The most high God. Gen. xiv. 18, 19. The creator and possessor of heaven and earth. v. 19, 22. The Almighty. Gen. xvii. 1. Exodus xv. 3. The Lord God the Eternal. Gen. xxi. 33. He that is, or Being, itself. I am who am : Exodus ii. 14. The Lord (that is, the self-existent) the God of Abraham, the God of Isaac, and the God of Jacob. v. 15, &c. The Lord God of Sabaoth, that is of hosts or armies. Isai. i. 9. vi. 3, &c.

God is unchangeable. Numbers xxiii. 19. 1 Samuel xv. 29. Ps. ci. 28. Malach. iii. 6. St. James v. 17.

The love of God inculcated. Deuter. vi. 5, 6. x. 12. xi. 13, 18, 22, &c. throughout all the Scriptures.

The presence of God, and the remembrance of it inculcated. Genesis xviii. 1. Ps. xv. 8. Ps. cxxxviii, (alias cxxxix.) 7, 8. Prov. xv. 3. Eccles. xiv. 22. xvii. 13, 16. xxiii. 25, 26. Jeremias xxiii. 24. Job. xxxiv. 21, 22. Heb. iv. 12, 13.

Walking with God recommended. Gen. v. 24. vi. 9. xlviii 15, &c.

The worship of God, by adoration, praise, thanksgiving, oblation, and prayer, is perpetually recommended in every part of the Bible.

The grace of God, and its necessity, is inculcated throughout the whole Scripture, which ever attributes all our good to God. See John xv. 4, 5. 2 Cor. iii. 5, &c.

The providence of God set forth in the whole Scripture history : particularly in Joseph, Moses, David, Elias, Daniel, Esther, &c. See also St. Matt. vi. 24. x. 29, &c.

H

The happiness of Heaven. Pf. xxxv, (alias xxxvi.) 9, 10. Pf. lxxxiii, (alias lxxxiv.) 2, 3, 5, 8, 11. Pf. lxxxvi, (alias lxxxvii.) 3. Isai. xxv. 6, 7. xxxiii. 15, 16, 17, 20. 21. St. Mat. xiii. 43. Rom. viii. 18, 19. 1 Cor. ii. 9. 2. Cor. iv. 17, 18. Revel. xxi. 3, 4, &c. xxii. 1, 2, 3, &c.

Hell and its miserable eternity. Job x. 21, 22. Isai. xxx. 33. xxxiii. 14. Ecclus xxxix. 33, 34, &c. St. Matt. iii. 12. v. 29. 30. xiii. 50. xviii. 8, 9. xxii. 13. xxv. 30. 41, 46. St. Mark ix. 43, 44, 45, 46, 48. St. Luke iii. 17. xvi. 22, 23, &c. 2 Thessalon. i. 7, 8, 9. St. Jude 6. Revel. xiv. 10, 11. xx. 14, 15. xxi. 8.

The dreadful evil and punishment of Heresy and Schism. Numbers xvi. 3, 9, &c. 24, 25, 26, 29, 30, 31, &c. Deuteron. xvii. 8, 9, 10, 11, 12. St. Mat. xviii. 17, 18, St. Luke x. 16. Rom. xvi. 17, 18, 2 Cor. xi. 13, 14, 15. Galat. i. 8. 9. v. 20, 21. 1 Tim. i. 19, 20. iv. 1, 2, &c. 2 Tim. ii. 16, 17, 18. iii. 1, 2, 5, 6, 7, 8. Titus iii, 10, 11. Hebr. xiii. 7, 8, 9. 2. St. Peter ii. 1, 2, 3, &c. 2. St. John 9, 10. St. Jude 3, 4, 10, 11, 12, 13. Revel. ii. 2, 6, 14, 15, 20, 22, 23.

Hope in our Lord perpetually recommended in holy writ. See amongst many other texts, Pf. xvii, (alias xviii.) 3, &c. xxi, (alias xxii.) 5, 6. xxi, (alias xxii.) 1, 2, 4. xxx. (alias xxxi.) 2, 3, 4, &c. xxxi. (alias xxxii.) 10. xxxii, (alias xxxiii.) 18, &c. xxxvi, (alias xxxvii.) 3, 5, &c. xc, (alias xci.) 2, 4, &c. cxvii, (alias cxviii.) 6, 7, 8; 9. Ecclus ii. 6, 9, 11. Isai. xl. 31. Rom. v. 2, 4, 5, &c. viii. 31, 32, &c. Heb. vi. 11, 18, 19, &c.

Humility inculcated. Prov. xi. 2. Ecclus iii. 20. xxxv. 21. Isai. lvii. 15. lvi. 2. St. Matt. xi. 28, 29. xviii. 3, 4. St. Luke xiv. 10, 11. xviii. 13, 14. Rom. xii. 6. Gal. vi. 3. Philip. ii. 6, 7, 8. St. James iv. 6. 1 St. Peter iv. 5, 6, &c.

The Humble are usually chosen by God for the greatest things. See Judges vi. 14, 15. vii. 2, 4. viii. 2, 3. 1 Samuel ix. 21, &c. St. Mat. xi. 25. St. Luke i. 48, 49. 1 Cor. i. 21, &c.

I.

Impurity: how heinous an evil in the sight of God. Genesis vi. 3, &c. Job. xxxi. 1, 2, 3, 6, 10, 11. St. Matt. v. 27, 28, &c. Rom. i. 29, 30. 1. Cor. vi. 9, 10, &c. Gal. v. 19, &c. Eph. v. 3, 4, 5. 1 Thes. iv. 3, &c. Revel. xxi. 8. xxii. 15.

Injustice condemned. Leviticus xix. 35, 36. 1 Cor. vi. 8, 9, &c.

Intemperance condemned. See Drunkeness.

Irrision or scoffing condemned. Job xii. 4. Prov. xxii. 10.

The General Judgment. St. Matt. xxv. 31, 32, &c. Revel. xx. 11, &c.

The particular Judgment after death. 1 Cor. v. 10. See also St. Luke xvi. 22.

Rash judgment condemned. St. Matt. vii. 1, 2, &c. St. Luke vi. 37. Rom. xiv. 3, 4, 10, 13. 1 Cor. iv. 5. St. James iv. 11, 12, 13.

Justification attributed in the Word of God sometimes to Faith. Rom. iii. 20. sometimes to Hope. Rom. viii. 24. At other times to love. St. Luke 7. 47. Gal. v. 6. To the Fear of God Eccles. i. 27, 28. To repentance and penance. Ezek. xviii. 21, 22, &c.

L.

Law. The moral precepts of the Law, are particularly inculcated. Exodus xx, and xxiii. Leviticus xix. and Deuteronomy iv, v, vi, x, xi.

The ceremonial precepts of the Law of Moses are not obligatory to Christians. Acts. xv. Rom. vi, vii. Gal. ii, iii, &c.

Lukewarmness condemned. Rev. iii. 15, 16, &c. See also St. Matt. xxv. 18, 30. St. Luke xiii. 6, 7, &c.

Lust condemned. See Impurity.

Lyes condemned. Exod. xxiii. 7. Levitic. xix. 11. Psalm v. 7. Prov. vi. 17. xii. 22. xiii. 5. xix. 9. xxx. 8. Eccles. xx. 26, 28. Wisd. i. 11. Osee iv. 2. St. John viii. 44. Revel. xxi. 8, 27. xxii. 15.

M.

Matrimony is sacred and indissoluble. Gen. ii. 24. St. Matt. xix. 6, St. Mark x. 11, 12. St. Luke xvi. 18. Rom.

- Rom. vii. 2, 3. 1 Cor. vii. 10, 11, 39. Eph. v. 32. 1
 Thes. iv. 3, 4, 5. Heb. xiii. 4.
 Duties of Married people. Tob. vi. 16, 17, &c. 1 Cor.
 vii. 3, &c. Eph. v. 22, &c. Colof. iii. 18, 19, &c. 1
 St. Peter iii. 1, 2, 3, &c.
 Meekness recommended. Ecclus iii. 19. St. Matt. v. 4.
 36. xi. 29. Gal. v. 23. vi. 2. Eph. iv. 2. Colof. iii. 12,
 13. 2 Tim. ii. 24, 25. Tit. iii. 2. St. James i. 19, 20,
 21, iii. 13, 14, &c. 1 St. Peter ii. 21, 22, &c.
 The works of Mercy recommended. See Alms.
 Modesty recommended. Gal. v. 23. Philip. iv. 5. Colof.
 iii. 12. St. James iii. 17. 1 St. Peter iii. 8. 16.
 Mortification, the necessity of it inculcated. Job xxviii.
 13. Prov. xxix. 15, 21. Ecclus v. 2. xviii. 30, 31. St.
 Matt. xvi. 24. St. Luke xiv. 26, &c. Rom. viii. 7, 8,
 13. Gal. v. 24. Philip. iii. 18, 19.
 Murmuring against God, or his vicegerents, how great
 an evil. Exod. xvi. 2, 6, 7. xvii. 2, 3, 4, 7. Numbers
 xi. 1, 2, 3, 10, 33, 34. xiv. 2, 3, 11, 12, 27, 28, &c.
 xvi. 41, 42, &c. xxi. 5, 6. Deuter. i. 27, &c. ix. 22,
 23, 24. Wisd. i. 11. Judith viii. 24, 25. 1 Cor. x. 10.
 St. Jude 16.

O.

- Obedience preferred before sacrifice. 1 Sam. xv. 22, &c.
 Prov. xvi. 5. Ecclus iv. 17. Psalm xlix. (alias l.) 8, 9,
 10. &c. Isai. i. 11, 12, 19, 20. Jerem. vi. 16, 20. Osee
 vi. 6, 7. Amos v. 21, 22.
 The Obedience of Christ the source of all our good.
 Rom. v. 19. Philip. ii. 8, &c. Psalm xxxix. (alias xl.)
 7, 8, 9.
 Obedience to superiors inculcated. Deut. xvii. 8, 9. St.
 Luke x. 16. Rom. xiii. 1, 2. Heb. xiii. 7, 17.
 Occasions of sin carefully to be avoided. Prov. vi. 27, 28.
 xiii. 20. Ecclus iii. 27. ix. 3, 4, 5, 7, 8, 9. 12. xii. 13.
 xiii. 1, 21, 22. St. Matt. v. 28, 29, &c. xviii. 8; 9. St.
 Mark ix. 42, &c. 1 Cor. v. 6, 11.
 Holy Orders conferred with fasting, prayer, and imposi-
 tion of hands. Acts vi. 6. xiii. 3. xiv. 23.
 Grace is given by Holy Orders. 1 Tim. iv. 14. 2 Tim.
 i. 6.

Original Sin. Job xiv. 4. Psalm l. (alias li.) 7. Rom. v. 12, 15, 16, &c. 1 Cor. xv. 21, 22. Eph. ii. 3.

P.

Parents. Our duty to them inculcated. Exod. xx. 12. xxi. 17. Deut. v. 16. Ecclus iii. 2, 3, 4, &c. vii. 29. St. Matt. xv. 4. &c. Eph. vi. 1, 2. Colof. iii. 20.

Patience recommended. Job. i. 20. 21. ii. 9, 10. Prov. iii. 11, 12. xiv. 29, xvi. 32. xxv. 15. Ecclus i. 29. ii. 1, 2, 3, 4, 5. Tob. ii. 12, 13, 14. St. Matt. v. 39. St. Luke viii. 15. xxi. 19. Rom. v. 3, 4. xii. 12. xv. 4. 2 Cor. vi. 4. Gal. v. 22. Eph. iv. 2. 1 Tim. vi. 11. Heb. x. 36. xii. 1, 2. St. James i. 4. v. 7, &c. 1 St. Peter i. 6. ii. 19. iii. 14, 17, &c. 2 St. Peter i. 6.

Peace. Its blessing. St. Matt. v. 9. St. John xiv. 27. Philip. iv. 7, &c. Not allowed to the wicked. Job ix. 4. Ifai. xlviii. 22. lvii. 21. lix. 8, &c.

Penance or penitence a virtue, of absolute necessity to all finners. St. Luke xiii. 3, 5. See Conversion from sin to God.

Penance the sacrament. See Absolution.

Praise of God. The Scripture is full of inspired Canticles, and hymns of the Praise of God: the praising God, being an indispensable part of the worship we all owe to him. For this see the greatest part of the Psalms; and the other canticles, and prayers, recorded in holy writ.

Prayer, Its necessity and efficacy. St. Mat. vii. 7, &c. xxi. 22. xxvi. 41. St. Luke xi. 9, 10, &c. xviii. 1, 2, &c. xxi. 36. St. John xiv. 13, 14. xvi. 23, 24. Rom. xii. 12. Eph. vi. 18. Colof. iv. 2. 1 Thes. v. 17. 1 Tim. ii. 1, 8.

Pride condemned. Tob. iv. 14. Psalm xvii. (alias xviii.) 28. Prov. viii. 13. xvi. 5, 18, 19. Ecclus iii. 30. x. 4, 9, 14, 15, &c. xxv. 4. Ifai. iii. 16. Malach. iv. 1. St. Matt. xviii. 1, 2, 3. St. Luke xiv. 11. xvi. 15. xviii. 14. St. James iv. 6. 1 St. Peter v. 5.

R

Relapsing into sin, how great an Evil. Prov. xxvi. 11. Ecclus xxxiv. 30, 31. Jerem ii. 36. St. Matt. xii. 43, 44, 45. St. Luke xi. 24, 25, 26. Rom. vi. 6, 9, 11, 12. &c. Hebr. vi. 4, 6, 7, 8. x. 26, 29, 30, 31. 2 St. Peter ii. 20, 21, 22.

Repentance.

- Repentance. See Conversion from sin to God.
- The general Resurrection. Job xix. 25, &c. Isai. xxvi. 19. 20, 21. 2 Mach. xii. 43, &c. St. Matt. xxii. 30, &c. St. John v. 28, 29. Acts xxiv. 15, 16, 1 Cor. xv. 12, &c. 1 Thes. iv. 13, Revel. xx. 12, 13.
- Rules of a Christian life. See the commandments; the Sermon of our Lord on the mount. Matt. v. vi. vii. I-tem. Mich. vi. 6, 7, 8. Titus ii. 11, 12, &c.

S.

- The Sabbath of God's rest. Gen. ii. 2, 3. Exod. xx. 10, 11. Myfterious in its signification. Pf. xciv. (alias xcv.) 11. Ezek. xx. 12, 20. Hebr. iv. 3, 4, 9, &c.
- Sadness often pernicious. Eccclus. xxx. 22, 23, 24, 25, 26, xxxviii. 19, 21, 22. 2 Cor. vii. 10.
- Scandal, or giving occasion to others of sin, how great an evil. St. Matt. xviii. 6, 7. St. Mark ix. 41. St. Luke xvii. 1 Rom. xiv. 1, 15. 1 Cor. viii. 9, 10, 11, &c.
- Self-denial. See Mortification.
- Servants, their duty. Eph. vi. 5, 6, 7, Colof. iii. 22, 23, 24, 25. 1 Tim. vi. 1, &c. Titus ii. 9, 10. 1 St. Peter ii. 18.
- Sin. How great an evil: the whole Word of God is full of lessons against it. It excludes the mortal finner from heaven, and condemns him to hell. 1 Cor. v. 9, 10. Gal. v. 19, 20, 21. Revel. xxi. 8.
- Sloth condemned. Prov. vi. 6, 9, 10. x. 4, 5. xii. 11. xiii. 4. xix. 15, xx. 4, 13. xxi. 25. xxiv. 30. xxviii. 19. Eccles. x. 18. Eccclus xxxiii. 29. Ezek. xvi. 49. Rom. xii. 11, &c. See Lukewarmness.
- Profane Swearing condemned. Eccclus. xxiii. 9, 10, 12, 14. St. Matt. v. 33, 34, 35, 36, 37. St. James v. 12.

T.

- Tale-bearing condemned. Levitic. xix. 18. Prov. vi. 19. xxvi. 20, 22, Eccclus. v. 16. xxi. 31. xxviii. 15. Rom. i. 29.
- Talkativeness censured. Prov. x. 19. xxix. 29. Eccles. v. 1. x. 14. Eccclus xxviii. 29, 30. St. James i. 19. 26.
- The evils and dangers of the Tongue. Pf. xxviii. 1. Prov. xiii.

xiii. 3. Eccclus xxii. 33. xxviii. 22, &c. St James iii. 2, 5, &c.

Traditions Apostolical recommended. 1 Cor. xi. 2. 2 Thes. ii. 15. iii. 6. 2 Tim. i. 13. ii. 2. iii. 14. See also Deuteron. xxxii. 7. Psalm xviii. (alias xix.) 5, 6, 7.

Trials and Tribulations: the great advantage of them. Tob. iii. 21, 22. Judith viii. 22, &c. Wild. iii. 4, 5, 6. Eccclus ii. 4, 5. xxvii. 6. Zach. xii. 1. St. Matt. v. 10, 11, 12. Rom. v. 3, &c. 1 St. Peter iii. 14. iv. 12, &c. St. James i. 2, &c.

Trinity of persons in God. St Matt. xxviii. 19. 2 Cor. xiii. 13. 1 St. John v. 7.

V

Vain glory condemned. St. Matt. vi. 1, 2, &c. xxiii. 5, 6, &c. St. Luke xi. 39, 40, 43. xvi. 15. St. John v. 44. Gal. v. 26. Philip ii. 3.

The Vanity of the World. Eccles. i. 2, &c. ii. 1. 2, &c.

Virginity. Its commendation and reward. St. Matt. xix. 11, 12. 1 Cor. vii. 25, 26, &c. Rev. xiv. 3, 4.

Vows: the strict obligation of them. Numb. xxx. 3. Deuteron. xxiii. 21. Eccles. v. 3, 4. Ps. lxxv. (alias lxxvi. 12.) See also 1 Tim. v. 12.

Usury condemned by the word of God. Exod. xxii. 25. Levitic. xxv. 35, 36, 37. Deuteron. xxiii. 10. Ps. xiv. (alias xv.) 5. Prov. xxviii. 8. Ezekiel xvii. 8, 13, 17. St. Luke vi. 35.

W

Widows. Lessons for them. 1 Tim. v. 3, 5, &c. See also Judith viii. St. Luke ii. 37.

Wisdom, highly commended in the books of Proverbs, Wisdom and Ecclesiasticus: as also Job xxviii. &c.

True wisdom consists in the knowledge, love and service of God: that is, in true godliness. Job xxviii. 28.

Women: cautions with regard to them. Prov. v. 3, 4, &c. Eccles. vii. 27. Eccclus ix. 2, 3, 4, 5, &c. xxv. 28. &c. xlii. 12, 13.

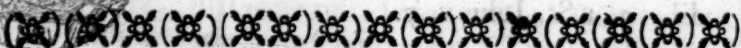
Women not allowed to preach or teach. 1 Cor. xv. 34, 35, 37. 1 Tim. ii. 11, 12.

Good Works entitled by the Word of God to a heavenly reward. Gen. xxii. 16, 17, 18. Ps. xvii. (alias xviii.) 21, 23, 24, 25. xviii. (alias xix.) 12. St. Matt. v. 11,

12. x. 42. xvi. 27. xxv, &c. 1 Cor. iii. 8. 2 Tim. iv. 8, &c.
 God will render to every one according to his Works.
 Pf. lxi. (alias lxii.) 12. St. Matt. xvi. 27. Rom. ii. 6.
 Rev. xxii. 12.
 The eternal lot of all Christians will be decided by their
 Works. St. Matt. xxv. 31, 32. Rev. xx. 12, 13.



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